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بسم الله الرحمن الرحيم

نحمده ونصلي على رسوله الكريم

Inspiration.

The human race, past and present, has been blessed by many teachers of divine wisdom and superhuman goodness. Such teachers in common phrase are called prophets, or messengers of God. The idea underlying these two names "prophet" and "messenger of God" is, that whatever they teach or say is from God, and they are nothing more than the bearers of messages, which proceed from God and not from themselves. At best they are but intermediaries between the Creator and His creatures, between the All-wisdom and defective human knowledge. Many people believe in them, and in their message, and they look upon their teachings and instructions as proceeding from God, and the messengers themselves are respected because of their holiness and goodness which enabled them to be selected by God as His mouthpieces.

But there is another class of people (and this class includes many deep, sincere, and methodical thinkers), who, admitting the utility of this teaching to the human race, deny that these prophets have received messages from God. Whatever they gave out as from God has really sprung from their own human souls. They do not doubt their sincerity or truthfulness but they assert, that these great human teachers misunderstand and are unable to analyse their own mentality. They do not deceive the people wilfully, but they are deceived themselves. By such assertions they put themselves in a very awkward position ; they speak about a certain phase of human nature of which they have no experience themselves. The say they understand the working of the mind of another man better than he does himself.

This common misunderstanding springs from a general misconception that the awakening of the spiritual sense is sudden, and that man may, as it were, wake up one morning and find himself a recipient of revelation. Therefore there is room for hallucination. Nothing could be further from the reality. Prophethood is not attained in one day. Our spiritual sense develops as gradually and systematically as do our physical senses, and this slow and gradual process of development does away with the idea that it is mere hallucintion, because slow and gradual development gives us the opportunity to criticise the working of the spiritual sense and the results can be verified and tested, as the results of the working of our other senses. What is true of our physical senses is true of our spiritual sense. We do not begin to trust the working of our physical senses at once, or singly. Their development is gradual. A human baby always tests and verifies the working of one sense, before it begins to trust that particular sense. Human nature is averse to suddenness, because in suddenness there is always ground for hallucination. It is associated with doubt and shock, while gradual development brings certainty.

For instance, a new-born child has no self-consciousness, and if all his physical senses and mental powers were to awaken and attain their full vigour at once, the baby would probably go mad. All his physical senses and mental powers develop slowly, and in this process of slow development he confirms the observations of one sense with the help of the others. Suppose a rose were put before a child; his sight will tell him that there is something beautiful lying before him, but because he has not yet learned to trust his sense of sight, he would look at it wonderingly and curiously, without comprehending it fully. He would try to verify the evidence of sight, and would touch it, smell it, and try to taste it, and in this effort will probably spoil the flower. But all this trouble would at least verify what his eyes had told him. The next time he sees a rose he will not display the same curiosity about it, because he has learned to trust his eyesight, and to take some of the qualities of the rose for granted.

Thus by repeated trials and observations, he becomes sure of the working of his different physical senses, each of them singly, and does not require to test them every time. Now he may look at the rose, touch and smell it, not out of curiosity, but to enjoy its loveliness, softness, and fragrance. There is always a possibility of hallucination, when only one of our senses is working, hence the necessity of testing and verification. But when it is repeatedly proved, that whatever that particular sense tells us is reality and not hallucination, we begin to trust it. Suppose a person sees a blazing fire; he will not put his hand into it to prove whether what his eyes tell him is true, or whether it is a mere illusion, but will do what is best in the presence of fire under the circumstances.

In the same way as we have learned to trust our eyesight, the prophet trusts his spiritual sense. In the beginning he is skeptical of his spiritual sense, or power of receiving revelation as other people are, and he verifies and tests his spiritual expreiences by the help of his other senses, or powers, physical and mental. But after he has satisfied himself by numerous tests that the working of his spiritual sense is true, he believes in it without any further tests. The doubt is already removed from his mind and he becomes as sure of his spiritual sense as an ordinary fully drveloped man is of his sight, hearing, and touch.

To understand the conditions under which these great preachers receive what they call inspiration from God, we have to study their lives very minutely and carefully. But the lives of most of them are shrouded in mystery. The lives of Moses, Jesus. Buddha, and Krishna, are neither trustworthy histories nor do they contain minute details through which we may acquire an insight into the working of their minds. We hear little of Jesus Christ before he was baptised by John the Baptist. After going through the ceremony of Baptism we are told that the Heavens were opened and a voice said: "This is my beloved son, in whom I am well pleased." The words are quite dramatic, but we cannot agree with the writer that all this happened so suddenly. These words were written long after Jesus was gone, and they tell of a long and slow process, which took perhaps years before Jesus attained that spiritual height. The recorder, who probably understood Jesus imperfectly, speaks of the end and leaves the process unmentioned. Therefore the whole story is open to doubt. The same is the case with many other prophets of the past ages, except Muhammad the prophet of Arabia. We know the minute details of his life, as recorded by his intimate friends, and his wife Khadija who was older than himself. The historical evidence is beyond doubt, and all the phases of development through which the prophet passed in his spiritual life are faithfully recorded in the Quran, and the traditions. And in the life of this man we have a sure data to work on.

A careful and minute study of the life of Muhammad and that of a recent prophet Ahmad of Qadian, supplemented with a little experience of my own, has convinced me that the process of spiritual development is slow and gradual like all other human powers. Man remains human even in the spiritual realm.

Now I will try to explain how this process occurs. Revelation begins in dreams, as it is related of the prophet Muhammad. His wife says that at first the prophet used to have beautiful dreams, and their fulfilment was as sure as day follows night. It is quite intelligible that this should be so, for in order that the spiritual sense should be able to work in its initial stages it is necessary that all the other senses should be at rest. It is a common experience that all the senses cannot work their best at the same time. When a man with strong spiritual powers has a dream, probably he does not notice it at first, but when he sees that the dreams he has are often fulfilled, he becomes curious about them, and begins to remember them, in order to see if they are fulfilled or not. He finds to his surprise that they are fulfilled with wonderful accuracy, which is beyond the power of hallucination. By this time the spiritual sense has grown stronger by use, and visions are seen in a light sleep, then in a semi-waking state and finally when a person is wide awake. This is all done to save the prophet from doubt, surprise or shock. The frequency of the visions and their fulfilment convinces him of the working of the spiritual sense, to such an extent that he proclaims this fact among other people, and has the courage to say "Heaven and earth shall pass away, but my words shall not pass away," and the Koran says, "It is as sure as your own speech." After a long experience of this kind, when a person sees a future event in a vision, or is otherwise informed of it through his spiritual sense, he has no hesitation in claiming that that event shall occur as shown to him. The difference between prophecy and surmise is the same as the difference between certainty and expectation. Of course a future event may be shown in an allegorical manner, but the repeated experience of the person who sees it will explain the allegory to him.

It very often happens at first that the visions although they come out true, are of no great moment in themselves ; they are meant primarily for the training of the prophet himself. It is a sort of practice to achieve a great end. To shoot at a target, or to go through numerous hypothetical calculations of addition and subtraction is of no great importance in itself, but practice is indispensable if a man desires to become a good marksman, or a good accountant. So that these earlier and unimportant visions are necessary to make a prophet. Progressing from this state, revelation becomes clear ; a piece of writing may appear before the eyes, one may hear words as if spoken from the other side of a curtain, or each separate word may strike the heart as a hammer strikes the gong. Sometimes a sort of electric influence passes through the whole body, and all physical powers are suspended for a time, and the prophet utters some words which he knows are not his own. At first the revelations are very short, but as time goes on they become longer, and more frequent. This is the reason why the prophet Muhammad had very short verses revealed to him at first, but as time went on, and he became accustomed to receive revelations, the verses became longer, and were revealed more frequently.

Revelation is from God.

It may be objected that although the information received in visions, or through other means above described may turn out to be perfectly true, yet it may not be from God, or from beings that work as messengers between man and God. The objection answers itself. If the revelation be true, and it says it is from God, then it is true that it is from God ; if we believe it when it predicts future events, we must also believe it when it informs us of its own source. Suppose I see two persons before me, a lady and a gentleman; now if my eye is right in one case, I am bound to believe it to be right in the other case also. It is impossible for me to think that, when my eyesight shows a gentleman, it is really right, and when it shows that there is a lady also, it may be wrong. In the same way, when a prophet predicts a future event and says that God has spoken to him, we have to believe him in both respects, or doubt him in both. We believe the prediction to be the word of God not because the prophet *thinks* it is from God but because the revelation itself asserts its divine origin. Therefore we often read in divine books, "God spoke to me thus," before they predict an event, especially in the Koran it is expressly stated, time after time, that the most merciful God has taught the Koran. Again, every chapter in the Koran begins with the words "In the name of God, most merciful and compassionate." Sometimes a revelation containing a prophecy to be fulfilled shortly, includes deep truth much more important than the prophecy itself. The primary object is to establish that deep truth, and not the prediction itself. The prediction and the deep truth are revealed together that by the fulfilment of the prediction that truth also may be established. For instance, in the Koran (xxx. 1 & 2) we read, "The Greeks have been defeated in a land hard by, but after their defeat they shall defeat their foes in a few years. First and last is the affair with God."

The fulfilment of the prophecy contained in the above verses proves clearly that "First and last is the affair with God." The primary object in the verses was not to predict the varying fortunes of the Roman and Persian Empires, but to prove that there is a God who is omnipotent, and who reveals future events to man.

The Use and Necessity of Revelation.

Revelation strengthens and refines the moral sense. It establishes a direct communication between man and his Maker, and putting man's belief in God beyond the shadow of a doubt, makes sin impossible. The presence of God in the mind of a person kills the sinfulness of his nature, and gives him strength to do good, for who, believing in a living and holy God, and knowing that to be near Him one must be pure and free from sin, would think of doing anything which would lead him farther from his Maker? It is weakness of belief which makes sin possible; and that weakness can only be removed by the living and powerful Word of God.

Another great use of receiving fresh inspiration is, that one who is himself a recipient of it can best understand and interpret revelations received by other people, and in other ages, through the help of his own experience. We read in the Koran that when Joseph related his dream to his father, the latter replied, "It is thus that thy Lord shall choose thee, and will teach thee the interpretation of dreams and sayings." It was because Joseph himself saw dreams and revelations, that he was able to give true interpretation of the dreams of his fellow prisoners, and afterwards of the Pharaoh himself, although the latter's nobles had told him that they were only confused dreams, and that they knew not their meaning.

F. M. SAYAL.

3, Vaughan Avenue,
Stamford Brook, London, W.

Ceylon Muslim Review.

The Hadji number of the Ceylon Muslim Review contains an answer to a speech made by the late Mr. Ferguson in 1897 in which he criticized the Muhammadan religion and the prophet. The speech appeared in pamphlet form and only came to the notice of the Muslim community a few months ago. The pamphlet was then sent to the Muslim Review's Indian contemporary "The Review of Religions," which subsequently published a reply to it by Mr. Mirza Bashir Ahmad. The local Muslim organ reproduces the article, which, it may be stated, is free from anything that would be calculated to offend a Christian reader. The Hadji issue is a creditable productiou, having the picture of His Majesty King George facing an article on "Our duty to the Empire" an interesting fact at the present time when Mohammedans in Ceylon are eagerly protesting their unwavering loyalty to the throne, notwithstanding Turkey's blunder. The attitude of Turky in the war is discussed, from a point of view of anterior to the present happenings, and reference is made to the "bogey of Turkey joining the Germans." The publication is altogether an original one.—*The Times of Ceylon.*

The Propagation of Islam.

This is not the first time that this subject engages our attention. The first step in the direction has already been taken and a mission started for the purpose. We have often heard voices from Christian Europe and even from the remote antipodes in praise of our faith; sometimes even the gladdening news of a conversion strikes upon our ears. It is therefore high time that a definite line be decided upon which might lead to an acceleration and systematisation of the grand work. Before saying anything on the subject of the means to be employed for the purpose of disseminating the only true faith in the world, it seems to me to be imperatively essential to give in a nutshell what constitutes a true religion. Religion as defined by the Holy Book of Islam is the moulding of human mind, character and even life itself in such a way that a true sense of living under divine care may be created and the purity and sanctity of life may result in the establishment of a real affinity between man and God, the ultimate purpose of human life in this world. To study the ways and methods best suited for this object we had better trace the course prescribed by the Holy Prophet (may peace and the blessings of God be upon him) for the spiritual and moral edification of man from his infancy upwards. A thorough and careful look into this prescribed course will surely land us into the practical domain set apart for the spread of Islam in foreign countries.

The very instant a child is born, the call to prayer is sounded in his ears. The baby ears are too young to listen and a moment's old mind too much undeveloped to comprehend even the simplest of facts. Yet the name of God and that of His Great Prophet (may peace and the blessings of God be upon him) are forced into the little ears. Later when the child is seven years old, he ought to be made to say his prayers and in his tenth year special care is to be taken to see that he observes his prayers regularly. No boy or girl of seven or ten years of age and no baby who has just seen the light of the day can for all the world understand the principles underlying the words and the process of prayer, nor can the baby mind in this embryonic state be expected to form a clear, vivid conception of God. Yet the commandment is binding and must be kept at any cost. This suggests to us a sound workable system upon which we may with advantage start on missionary propaganda. A baby like indifference to religion prevails in all non-Muslim countries especially Christian lands. The missionaries who undertake to launch upon this task cannot ride roughshod over it. They ought to follow the most natural process discernible in the making of a Muslim and in the evolution of a sound healthy mind. The missionary who leaves his dear home for the sacred purpose of propagating the faith of Islam must rise above narrowness of mind which has hitherto seriously hampered the Missionary work. He ought to be satisfied with an occasional conversion, but his work first of all must lie in the direction of creating sound religious atmosphere and direct all his energies towards breaking the dull inertia, the terrible coma, the hide-bound lethargy which characterise the attitude of the European society toward religion. It is all very well to go along the current and adopt the line of the least resistance. But it is not the pathway that leads to any appreciable result. Pandering to the low tastes of the masses and refraining from any unusual course can scarcely remove a religious deadlock. I for one have little sympathy with those who are doling out platitudes and plausible maxims which are pleasing to every mind, however corrupted may it be. No amount of sermonising can do any good until the root evil remains intact. There is scarcely a religion under the vault of heaven that can not parade before the admiring spectators a long list of fine-spun maxims and heart-winning principles. To my way of thinking the less practicable a maxim is, the more fascinating does it appear to the superficial observer. The practical realm certainly lies below the ideal one. Unpractical preaching often consists in free and unstinted indulgence in idealist sublimity of life without any regard to its practicability.

In embarking upon the most arduous task of preaching Islam the missionary should bear in mind the living fact that his success is not to be judged by the number of conversions he has secured, but by the religious activity which has been set on foot through his endeavour, by the amount of religious indifference that has been removed, and finally by the approach the people as a whole are making to the true faith.

The first and foremost thing for a preacher is to diagnose the disease and then strike at the very root of it. It is as clear as day that all irreligion now observable in Christian countries can not be removed until and unless a firm unshakable belief in the existence of God and His attributes catches hold of their minds. A hazy notion of God must first be replaced by a clear deep-rooted conception of the one true God of the world. All our efforts should at the outset be directed towards creating a deep-rooted faith in the existence of God for which the only means is a wise and skilful resort to the study of the prophetic system. The theistic doctrine was brought into being by no moralist or word-spinner of the XXth century but by the prophet who was the first human being to realise the existence of God through his personal connection with Him. The first prophet received revelation direct from the Supreme Being and was therefore filled with dead certainty about Him as if he had seen Him with his own eyes. Thus filled with certainty the prophet was the only person qualified to inspire others with the desirable certainty about the existence and the unity of God. Had therefore no prophet come, the secret of divine existence would have remained a sealed book and all the theorists and the faddists of the past and present age would have for ever remained in the dark about the existence of God.

Man's mind as unfolded in the psychological development of the present day was really unable in the beginning of the world to form any notion, not the haziest one, of anything outside the range of its experience. God being essentially ultra human was decidedly outside the narrow compass of human experience, hence it was merely impossible for man to have come to form a vivid conception of what was wholly foreign to his mind. All philosophical cant and rationlist bombast could have afforded the least help. Fortunately for the world the prophet heard the voice of the Creator and informed the world of the existence of the Almighty sustainer of the world. Every sane mind lent a ready ear to the gladsome intelligence and followed the revelation vouchsafed to them by their Creator, there being no philosophising gossip to dissent. The light of revelation widened the mental horizon of the man and planted the germ of all science and knowledge in the fertile soil of human mind. Man has reaped an immense harvest from the seed sown which being continually supplemented by further accretions of subsequent ages and strengthened by the truth unfolded by the probing inquisitiveness of human mind has illumined the four quarters of the globe with light and learning. Thus it is that the first requisite for the creation of a religious ground is an unflinching faith, an unflagging belief, and an unwavering conviction of good and evil. This requisite can only be achieved through the personality of a prophet whose electric example combined with a host of superhuman signs might carry conviction into every healthy mind.

Let those therefore who take upon themselves the onerous task of calling the world to the true religion of Islam associate their activities with the personality of a living prophet and present the beautiful face of Islam through the mighty signs which cluster round that prophet in large numbers. Luckily the present age is most suited for dissemination of Islam because the promised Messiah lived in our midst and his blessed career is yet fresh in our memories. The signs which God showed through his messenger are yet tangible facts and stern living realities. The dimness of antiquity has covered the signs of the previous prophets with more or less obscurity, and the advance of science producing a skeptic tendency, a fresh renewal of the signs was needed, the former ones being little more effective than stories. If the modern preacher does not catch time by the forelock and in his missionary activity holds aloof from his sacred and vitalising personality, his mission cannot claim any supeiority over other similar movements which daily grow and soon die out into mock machines that have outlived their usefulness. In the absence of a prophet we had no other alternative than the presentation of a comparative analysis of the ethical codes of different religions and thus fought out the conflict forcing our way through all the ups and downs of a well-contested struggle. But now those who can bring forward the personality and the prophecies, uttered and fulfilled, of a prophet have a clear advantage over other faiths. Of course this method will provoke opposition on account of its strangeness but the opposition will only serve to create a spirit of enquiry into religion and the custiodians of truth need not fear the result.

The Prophet of the age is a favour of God to His creatures and if those who accept the prophet fail to use his signs, they expose themselves to the blame of ingratitude to their Creator.

Furthermore, Islam is purely practical and no amonnt of lip profession will do. A preacher should not be satisfied with lip profession, but he should try to infuse into those who exhibit Islamic leanings, a spirit to live Muslim lives and endeavour to become every inch Muslims.

ABDUL HAQUE.

The Arabic Language.

Rev. S. M. Zwemer, chairman of the general committee of the Nile Mission Press, writing in the *Missionary Review of the World* admits that Arabic language " is, of all living languages, perhaps the most delicate in vocabulary, and of great possility for the expression of every form of thought.".........He is inclined to think correct the statement in an American typewriter advertisement, " that the Arabic character is used more widely than any other character used by the Chinese, " but the Arabic character has spread, through the Mohammedan religion, over a much wider area." And we are reminded that Arabic is used in the whole of North Africa, a large part of Central and Eastern Africa and in the Philippine Island and Malaysia, in addition to " the great strip of country from far western China, through northern India, Afghanistan, eastern Turkestan, whole of Persia, Turkey in Asia and Arabia." The Arabic speech has even been extended to the New World, and " in South America there are 160,000 Mohammedans. ....To-day there are no less than forty or fifty million people whose spoken tongue is the language of Arabic, and over 200,000,000 people who pray no prayer to God, who have no religious expression for the thoughts of their soul, save as winged with the language of Mohammad." Moreover, the Arabic language has not reached its limit:

> " Its use is extending not only in Africa but even in China, and we may speak of a revival of Arabic in nearly every Moslem land. It is in the deepest sense of the word a living speech. What stronger proof could we have for this than the activity of the Mohammedan press in centers like Cairo, Beirut, and Constantinople ?'—*The Literary Digest.*

A Fresh Mare's Nest Discovered.

The *Pioneer* of December 10, 1914, presses upon the attention of its readers the importance of a publication just which has appeared above the horizon under the title "Leaves from Three Ancient Qurans possibly pre-Othmanic." The very title of the work excites suspicion as to the accuracy of the evidence set forth in it and does not in consequence fail to throw the reader into a paroxysm of great doubt and serious misgiving about the historical value of the research made by the editor of the volume. The word "possibly" reveals the lack of conviction lurking in the mind of the editors in spite of all the satisfaction they feign about their work. It is difficult for us to review the volume itself until it is before us. But the comments of the learned editor of the *Pioneer* upon this book deserve to be noticed. To us this volume as outlined in the review of the *Pioneer* appears as nothing short of a mere historical quibble undertaken with the avowed object to shake the generally accepted authenticity and the universally admitted historicity of the Holy Quran. Until we see for ourselves what the editors have got to say to prove the claim of their work to the credit of an historical investigation we withhold our decision about the merit of the work as an output of historical research. But as the editor of the *Pioneer* presents it to our view, it, as already stated, strikes us as an evanescent flicker of the mushroom growth which often threatens to choke up the historical avenues of truth. While judging the worth of this work the fact may not be ignored that the Holy Quran was revealed piecemeal in the course of 23 long years and the very instant a verse was revealed, the eager listeners committed it to memory with the utmost accuracy and expedition. Thus by the time the holy Book came to completion it was faithfully recorded and carefully preserved in the memories of numerous devoted adherents who looked upon it as the word of ONE to whom they owed all that they and their forefathers owned and in Whom they centered all their hopes and focussed all their noble aspirations. To hurl the imputation of perversion of divine word at such selfless humble servants of God is the height of calumny. It is difficult to see how the alleged distortion of the Qoranic text by conscious or unconscious means was possible. The circumstances give the lie to such a belief. At the time of revelation every verse is made public and an organised systematic arrangement is established to commit the word of God to memory. The exceptionally strong memory of the Arabs is proverbial. Thus the whole Qoran is memorised bit by bit in a length of time extending over not less than 23 years. The whole Quran was arranged in the form of a book as it exists today, every word and letter the very same, by the Holy Prophet himself. Quite a large number of men who had committed the whole Qoran to memory and who could recite the whole of it from beginning to end with all ease is an irreproachable testimony to the fact that the Holy Quran was not put in its form by Caliph Othman, but the Holy Prophet himself (may peace and the blessings of God be upon him). During the life time of our blessed Prophet we read such men who had learned the whole of the Quran by heart. A cursory look at the history of the Prophet's life will not fail to prove that the Holy Qoran did not exist in the form of stray scraps which were subsequently patched up by Othman or anybody else in the modern form of a connected volume, but, on the other hand, the Holy Prophet (may peace and the blessings of God be upon him) not only gave it the present permanent shape, but had it preserved from beginning to end in the safe custody of many an honest mind. Had not this precauion been taken so wisely by the Holy founder of Islam, his book would have surely met with the same fate as has already fallen to almost all the sacred books of yore. They were not preserved in the invincible memories of honest devotees, the dark hand of the selfish interpolater fell upon them, and in the absence of any protecting agency the purity of the original suffered much from human interference and was in the course of time terribly tampered with and ultimately impaired completely. All this phenomenon was clear before the eyes of God's prophet (may peace and blessings of God be upon him). He was wise enough to provide against the ravages of human recklessness and devastating selfishness. He was cautious enough to resort to a mighty safeguard against any likely interference with the purity and sanctity of the sacred text. Directly a verse is received from On High it is made to be committed to memory by numerous followers who hold the verse dearer than life itself. Thus the minds of the devotees came to be an impenetrable fortress and unassailable treasure-house for the word of God. Writing and the further process of transcribing are such slow and lingering processes that even the more-well-meaning scribe is liable to make an error and thus without any sort of dishonesty may through oversight or mere slip of the pen endanger the inviolate sanctity of the original text. The Holy Prophet (may peace and the blessings of God be upon him) clearly foresaw all these menaces and dangers and adopted the method which was secure against all such risks. To make assurance doubly sure it was and still is enjoined upon the followers not to tolerate any incorrect recitation or reading of the Holy Book. It was and is still regarded as an act of highest impiety to deviate even a hair's breadth from the original wording of the text even in ordinary readings. A book received and preserved under such vigilant eyes and under such favourable conditions brought about by pious, honest minds was bound to stand against all the exigencies of time and the blighting inroads of human interference.

If, as the editors of this work allege, Caliph Othman while committing the Holy Book to writing interfered with the original text, the large number of such men who had learned the original by heart would have raised hue and cry against this attempt at perversion of the text, but there was no such clamour and all went on smoothly and well and not a single person even doubted the purity and accuracy of the divine word. All this is enough to convince a reasonable mind that the story now made up after a lapse of thirteen long centuries is a malicious attempt at dethroning the Holy Book of Islam from the highest pedestal of inviolate and inviolable purity not yet enjoyed by any scripture.

Harping upon the variants brought to light by the book under review, the *Pioneer* chimes in with the authors in the following words :—

"Indeed Mohammad seems to have rather shrunk from such too definite evidence which might have hindered the (225) subsequent abrogations he found necessary to his arguments on different occasions." We shall feel obliged if the kind Editor of the *Pioneer* and the worthy authors of this book be good enough to quote only a few out of this large number of abrogations. Unless facts and figures are not quoted, the assertion must be dismissed as so much nonsense. We who claim the Holy Quran as our guide in all walks of life and as a perfect code of life fail to find any, although it is always before us. It does not behove a respectable writer to find faults without the necessary evidence to bring them home. We hope our call for quotations and authorities will not fail to meet with a prompt response at the hands of our learned editor of the *Pioneer* as well as those of the book under review.

Further on we read :—

"Be it as it may, the total lack of connection and relevancy in many of the Surahs seems to preclude the possibility of a permanent amanuensis, who would have preserved at least the consecutive argument of the speaker." This is really a very curious mode of reasoning. As in the opinion of the authors of the book a good many parts of the Holy Book of Islam are not weldovetailed in the text, the necessary conclusion is that no permanent amanuensis was kept. The employment of scribes is a fact which shines clear in the light of history and cannot be falsified, but as the authors are bound to satisfy their desire to aim a blow at the impregnable position which the Holy Qoran occupies among the sacred scriptures of the world, any argument, however poor, is good enough for our writers. We fail to make out how one who is the founder of a mighty worldwide religion, one whose word was law for many a profound scholars and deep philosophers, one whose utterances carried conviction into the minds of poets and orators, one whose every day speech came to be the beacon light for quite a world of stray wanderers and one whose life is the sublimest specimen of all manly virtues and noble qualities, can be so destitute of necessary mental equipment as to need the assistance of an amenuensis, a poor drudge of no high capacities who can scarcely be expected to do any work higher than mere verbatim transcription in the arrangement of his book. Can it be further conceived that his followers, though conscious of the mental incapacity of their leader had the foolhardiness to adhere so persistently to his cause? Our authors have ventured to jump at an absolutely unwarranted conclusion. As to the lack of connection in many chapters, suffice it to say that our learned authors have not cared to make a thorough study of the Quran and their statement carries no weight with any Muslim. We hasten to assure them that they are labouring under a delusion in this respect. The irrelevancies alleged to have been existing in the Quran are not seen outside their own brains. We believe the Holy Quran to be entirely free from anything like what may in any sense be termed an irrelevancy. If they take the trouble of pointing out the irrelevancy detected by them, we shall be quite prepared to help them by offering the authentic explanations which will go to bring about the requisite reconciliation between the different parts of the Holy Book. But in this case the pity is that the authors have no mind to arrive at a correct knowledge, but feeling puffed up with the little they know have rushed forth into writing a book This is a direct insult to human intelligence and a cruel waste of energy and time.

This is not all. The writers go on to say :—

"The Prophet, himself the product of an inaccurate and unlettered age, called himself the 'unlettered prophet' (النبى الامى) and the numerous misstatements and anachronisms which seem to crowd his every reference to Jewish records since established by contemporary authority make it clear that we cannot judge his genius by mere twentieth century standard. But we are compelled to admire the thoroughness with which he is credited by some authorities of destroying all Arabic versions of the Bible, and thus removing immediate evidence of any inaccuracies and obviating too careful enquiry into his dogma that Christians had expunged all references to himself."

We cannot understand what the editor of the *Pioneer* means by "mere XXth century standard." Surely it is difficult to judge by the standards which characterise the writings of a good many of our European religious writers. We cannot quote quite a large number of unblshing lies and bare-faced falsehoods freely resorted to by some of the modern critics of Islam. Plain unpretending ignorance is worthy of great respect, but nothing is more contemptible than the pretence of conscious ignorance to knowledge.

But it has become a fashion to pour forth an unceasing profusion of wild talk and silly sophistry with not the least knowledge behind it. If the learned editor denies it, the onus of proof lies on my shoulders. We canot, of course, undertake to condemn wholesale the entire class of writers. Nothing is farther from our mind than this. To these obvious remarks there are many noble exceptions, persons who wrote honestly or in good faith, but such personages are few and far between. But besides these worthy set of writers there is quite a mushroom growth of apocryphal penny-a-liners and hackneyed scribblers who without po sessing any information worth the name indulge in such a wealth of ribald nonsense that to present them as the standard of the day is to scandalise the general spirit of the age. To judge the Prophet by the modern standardss is to expect from him imposing worthlessness and plausible platitudes of little or no practical value. As to the bold assertion of the total destruction of the Biblical versions one would only wish that the Editor of the *Pioneer* had thought twice before he committed himself to such a glaring school boy "howler". Christianity was not at that time confined to the narrow limits of Arabia alone. It was surely at a low ebb and it certainly struck the observer as a hopeless spectacle of decay and decadence, but to say that it was only within the boundaries of Arabian peninsula and nowhere else is to belie facts. The Holy Prophet (may peace and the blessings of God be upon him) could have possibly destroyed the copies of the Bible from the limited area of Arabia but the countries which were beyond his sphere of influence could have no reason to lose their sacred scripture. But to our dismay one finds that the purity of the modern version is of a doubtful character even to a Christian critic. The Holy Prophet had no business to order such an outrage, because it was to his own advantage that the original Bible were allowed to exist, which contained prophecies about his appearance. Even in its present undermined form the Bible is not without use to the establishment of the Prophet's claim. We read in it a number of prophecies which cannot be made to bear on any other personage than the Prophet himself. The prophecy which Christ uttered that after him Comforter would appear and the world would be blessed by his holiness cannot with any show of reason be ascribed to any one other than the great Prophet of Arabia (may peace and the blessings of God be upon him). Our Christian friends try to attribute the prophecy to the coming of the Holy Ghost and this interpetation is anything but what the words and spirit of the prophetic utterance can bear. In short the Holy Prophet (may peace and the blessings of God be up on him) based a claim, among other things, upon Biblical prophecies and the existence of the Bible was a clear advantage to him. The fact that the Bible did not escape the ravaging effect of meddlesome selfishness in the countries which were quite beyond the influence of the Prophet leads to the important conclusion that the Bible suffered not from any interference on the part of the followers of the Prophet, but from the waves and winds which continually blew against it on account of the self-seeking attitude of some of its own unworthy adherents. It is not only the Bible alone which has fallen victim to the cruel hand of the interferer, but all other scriptures of the world have fared equally ill at the hands of these forgers who in dark days of ignorance happened to hold sway over the minds of the masses. The Holy Prophet of Arabia (may peace and the blessings of God be upon him) cannot be conceived to have arranged the wholesale profanation of religious scriptures,

The learned editor of the *Pioneer* brings his lengthy review to an end in the following words :—

"When we consider the untutored genius of this great reformer, his pandering to human nature along a carefully reasoned line of least resistance, embracing as many reforms as could be expected to replace the loathsome pagan practices of the day, his immeasureable superiority to the ephemeral prophets who have from time to time convulsed impressionable peoples to gratify a selfish ambition, and his skilful avoidance of the snares besetting the young, we must admit that there was something really great about the man. Even now as we look on the dull inertia of Islam—that great gulf separating its children from the progress around them,—we cannot doubt that the movement has been on the whole beneficial to the human race."

Thanking the kind editor of the *Pioneer* for the compliment he has paid to the noble work of our Prophet we must advise him in the interests of sound knowledge to make the life of this greatest of reformers the subject of his serious study. The present backwardness of the Muslims is due to nothing but their departure from the teachings of their prophet. In the days of their glory the Muslims differed from those of the present day in only one respect which was strict and faithful adherence to the teachings of their prophet (may peace and the blessings of God be upon him). They were, as every body knows, the learned conquerors of the world, they were fountainhead of light and leading for all the world including Christian Europe. From the icy polar regions of the farthest north and south to the sweltering plains of the tropics they carried the torch of civilisation; and success, victory and triumph followed them like most submissive handmaids. A careful comparative study of the past and the present of Islam will convince that the past is embellished with true observance of Islamic principles and practices, whereas the present is disfigured by a non-chalance and wanton disregard of Islamic ways. The result is naturally disastrous. The Muslims richly deserve this degradation. It is, as it were, of their own making, the fruit of their own misdeeds. The prophet's teachings are still the same, they have the same vital force in them, but we have gone astray and spurn them. There is but one well-tried panacea for us. Unless the Muslims turn in all earnestness to the true path which once led our ancestors to the height of glory there is no hope and help for them.

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The Protection of Mecca.

The Holy Quran being the word of God, it itself furnishes proofs of its divine origin. It contains numerous prophecies about future events and when those events take place in accordance with these prophecies, they bear testimony to the Holy Quran being the word of God and compel one to acknowledge the truth of Islam.

The most powerful of these prophecies are those which are not confined to any particular period but comprehend all times to come and the truth of which is, therefore, witnessed not only by any particular generation, but by all generations. One of these pertains to the protection of Mecca. This prophecy has been mentioned more than once in the Holy Quran; for instance in Surah xxix, we have the following words about Mecca: "Do they not see that We have established a safe precinct (at Mecca) while men are snatched away all around them" (xxix, 68). The following verses corroborate the above prophecy. "But they say, 'If we follow the way into which thou art guided, we shall be snatched away from our land.' But have we not established for them a secure asylum (*i.e.*, Mecca) to which fruits of every kind, Our gift for their support, are gathered together? But most of them have no knowledge.' (xxviii, 58). Similarly, the Holy Quran says:—

"Let them then worship the lord of this house (Kaaba) who provideth them with food against hunger, and hath granted them security against danger." (cvi). Again in chapter iii, we have: "Verily, the first temple that was founded for mankind was certainly that in Becca—Blessed and a guidance to all creatures. In it are evident signs, even the standing-place of Abraham: and *he who entereth it is safe.*" (iii, 91).

Similarly there are other verses in the Holy Quran, which promise for Kaaba immunity from outside attack and security against foreign aggression. And this promise of the Lord is not confined to any particular age but is for all ages.

Mecca stands unique in this respect. Other religions have their sacred places, but no place has enjoyed the security which Mecca has enjoyed from times immemorial in accordance with the promise of God. Students of history are aware how God miraculously saved Mecca from the Christian invader, Abraha, and how He destroyed him and his hosts among the valleys.

Sir William Muir describes this memorable event in the following words :—

" In the year 570, A. D., occurred the memorable invasion of Mecca by Abraha, Abyssinian Viceroy of Yemen. This potentate had built at Sana a magnificent cathedral whither he sought to attract the worship of Arabia ; and, thwarted in the attempt, vented his displeasure in an attack on Mecca and its temple. Upon this enterprise he set out with a considerable army. In its train was an elephant ; a circumstance for Arabia so singular that the commander, his host, the invasion, and the year, are still called by the epithet of ' the elephant.' Notwithstanding opposition from various Arab tribes, Abraha victoriously reached Tayif, three days east of Mecca. The men of Tayif, ever jealous of Mecca, protested that they had no concern with the Kaaba and furnished the Abyssinians with a guide, who died on the way to Mecca. Centuries afterwards, wayfarers marked their abhorrence of the traitor by casting stones at his tomb as they passed. Abraha then sent forward a body of troops to scour the Tehama and carry off what cattle they could find. They were successful in the raid, and among the plunder secured two hundred camels belonging to Abd-al-Muttalib. An embassy was despatched to the inhabitants of Mecca : ' Abraha,' the message ran, ' had no desire to do them injury. His only object was to demolish the Kaaba ; that performed, he would retire without shedding the blood of any man.' The citizens had already resolved that it would be vain to oppose the invader by force of arms but the destruction of the Kaaba they refused on any terms to allow. At last the embassy prevailed on Abd-al-Muttalib and the other chiefs of Mecca to repair to the Viceroy's camp, and there plead their cause. Abd-al-Muttalib was treated with distinguished honour. To gain him over, Abraha restored his plundered camels ; but he could receive no satisfactory answer regarding Kaaba. The chiefs offered a third of the wealth of Tehama if he would desist from his designs against their temple, but he refused. The negotiation was broken off, and the deputation returned to Mecca. The people, by the advice of Abd-al-Muttalib, made preparations for retiring in a body to the hills and defiles about the city on the day before the expected attack. As Abd-al-Muttalib leaned upon the ring of the door of the Kaaba (so the tradition runs), he prayed to the Deity thus aloud: 'Defend, O Lord, thine own House, and suffer not the cross to triumph over the Kaaba!'. This done, he relaxed his hold, and, betaking himself with the rest to the neighbouring heights, watched what the end might be. Meanwhile a pestilential distemper had shown itself in the camp of the Viceroy. It broke out with deadly pustules and blains, and was probably an aggravated form of small-pox. In confusion and dismay, the army commenced retreat. Abandoned by the guides, they perished among the valleys. Scarcely any recovered who had once been smitten by it; and Abraha himself, a mass of malignant and putrid sores, died miserably on his return to Sana."

This Kaaba, which God so miraculously saved from the Christian governor of Yemen who had come with his hosts to demolish it, was once more in danger, for the Turks in whose dominions the Kaaba was situated had declared war with some of the Christian nations of Europe,--nations against whose armed hosts the Turks are really as powerless as the inhabitants of Mecca were against the army of Abraha. But the God of the Kaaba, who in His Holy Book has made a promise for its protection against all invaders, has on this occasion moved the Ministers of one of these Christians powers to make the solemn promise at the very outbreak of the war that not only they themselves would refrain from attacking the holy places of Muslims, but that they would protect them against every invader. If ever any statesman spoke under divine inspiration, it was the Premier of Great Britain who made the above declaration. While thanking him for this announcement of his we assure him that if ever Great Britain be called upon to fight any invader of the holy city of Mecca, God will be with Great Britain and will fight the enemy as He fought the forces of Abraha in the year of the Holy Prophet's birth. If ever any enemy think of violating the sanctity of the holy city of Mecca, the story of Abraha will once more be repeated and he will meet with a fate similar to that with which the forces of Abraha met in the valleys of Arabia, for God is the protector of Kaaba and He has power to annihilate whole armies in the twinkling of an eye. God has promised to preserve the sanctity of Kaaba and He has ample power to keep His promise.

Precious Gems—II.

Relations and neighbours.

1. The Holy Prophet of Arabia (on whom be peace) said, "Treat well your father, mother; brothers, sisters, benefactors, relations and neighbours."

2. In distributing alms near relations and kinsmen should have your first consideration and then those who are distantly related.

3. Should you ever break up the ties of relationship, you would not enter Heaven.

4. If you will treat your relations well, God will be with you. He leaves all those persons alone who forsake their relations.

5. The man who treats his relations well and the man who liberates slaves,—both will go to Heaven.

6. In spite of coldness and harsh treatment from your relatives if you continue to show them kindness, God will, surely, continue to help you.

7. If one member of a family breaks the ties of relationship, God's blessings will discontinue to descend on that family.

8. If you want to have your life prolonged, be kind to your relatives.

9. If you want to have your income increased and if you desire to be loved by your people, show favours to your kinsfolk.

10. Show kindness even to those relatives, who are unbelievers or idolaters.

11. You shall have your reward for what you spend for your children, your wife, and your servants.

12. It is God that provides for all, so you must not pray for the death of your daughter.

13. The man who has got three daughters and has trained and supported them, will find on the Day of Judgment his daughters standing between him and the Hell and the man who has got

only two daughters and has always been kind to them will find his daughters take him by the hand to Paradise.

14. The mercy of Allah is displayed in the kissing of children.

15. The son must always obey his father's orders as the father has a right over his son.

16. You should treat your children alike. Be partial to none.

17. If you have faith in God and in the Day of Judgment, treat your neighbours well, show kindness to your guests and visitors; speak always kindly or keep a silent tongue.

18. If your neighbour is starving, you must never eat alone.

19. If you are not kind to others, you need not expect God to be kind to you.

20. If you kill a sheep, send some meat to your neighbours, even if it be a hoof.

21. To commit adultery with a woman living in your neighbourhood is equal to committing adultery with ten women who are not your neighbours.

Orphans and Deceased Children.

The Holy Prophet, may peace and the blessings of God be upon him, said :—

1. If you will take care of orphans, you will be so close to me in Heaven as are my two fingers, one to the other.

2. The worst house of the Muslims is that in which an orphan is ill-treated.

3. And the best house is that in which an orphan is well treated.

4. Any one who spends his income on widows and orphans is like one who fasts whole days and prays whole nights.

5. To the orphans, be like a kind father.

6. All those widows who will labour and support their orphan children will be as close to me in Heaven as are my two fingers, one to the other.

7. You must treat the orphan just as well as you treat your own son. If you have to beat him, beat him as you would beat your son.

8. Any Muslim who has lost three little children shall not go to Hell.

9. A Muslim who has lost three young children and has been patient will go to Heaven. Hearing this a man asked the Holy Prophet (upon him be blessings and peace) " Would he, even, who had lost two children go to Heaven ? " He replied, " Yes, he will also go to Heaven, if he endures the loss patiently and makes no complaint."

10. Those parents who have lost two or three little children and have been patient under the bereavement will go to Heaven along with those children.

A good versus a bad man.

I. A man from whom people expect good things and are safe is a good man and the man from whom people expect no good and fear his injury is a bad man.

2. You must be liberal and treat your prisoners of war well for one who is not liberal and who ill-treats the prisoners of war is an ungreateful being.

MOHAMED TUFAIL, AHMADI.

Noor Manzil, Batala.

The Annual Ahmadiyya Gathering.

Representatives of the Ahmadiyya community gathered at Qadian as usual in the last week of December. The gathering, which consisted of between three and four thousand persons, was addressed by Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, second successor to the Promised Messiah, by Mufti Muhammad Sadiq, Muslim Missionary and Hebrew and Chaldean Scholar, Maulwi Syed Muhammad Sarwsr Shah, Muslim exegete and Professor of Arabic ; Maulwi Hafiz Roushan Ali, Qadian, Mir Hamid Shah, Sialkot, Shaikh Yaqoob Ali, Editor, *Alhkam*, Munshi Farzand Ali, Ferozepur, Hakim Khaleel Ahmad, Monghyr, and other distinguished members of the community on subjects pertaining to the Ahmadiyya movement and the propagation of Islam The Secretary, Sadar Anjuman Ahmadiyya, Qadian, read the annual report of the Anjuman and Mufti Muhmmad Sadiq read a report on the progress made by the sect under the Second Caliph. He announced that about 600 persons had joined the sect during the last 9 months, *viz*, since the death of Hazrat Maulawi Noor-ud-Din, first successor to the Prmised Messiah. He also gave an account of the work done by the Taraqqi-Islam, an Anjuman started by Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, for the purpose of spreading Islam. About a dozen Missionaries are working under this Anjuman, one of them, Chaudhri Fateh Muhammad Sayal, is doing Missionary work in London. Another, Maulawi Hafiz Ghulam Muhammad, B.A., is about to be sent as a Muslim Missionary to Ceylon, Mauritius, Madagascar and other East African Islands. He has already applied for passports. A number of Missionaries are working in various parts of India. A school has been started at Qadian for the training of Missionaries, two of whom delivered lectures before the Ahmadiyya gathering on 25th December.

The audience took a keen interest in the proceedings and most of the representatives of the community returned to their homes on 29th December, deeply impressed with the useful work that is being done under the direction of Hazrat Mirza

Bashir-ud-Din Mahmud Ahmad and resolved to do all that lay in their power to help the propaganda. It is gratifying to see that every year more and more Ahmadis come to Qadian at the annual gathering, which is a hopeful sign of the progress of the movement. The movement is working under a third leader, two of them, *viz.*, the founder of the movement and his first successor, having already passed away, but so solid are the foundations on which the movement has been laid that the death of its leaders has failed to put any sort of check to its growth and we are glad to see that it is working with even greater vigour under its third leader. The representatives of the Ahmadiyya community that took part in the gathering displayed increased enthusiasm for the work of the propaganda and warm devotion to their new leader. These are hopeful signs and we hope that by the time the representatives of the community gather again at Qadian next December, a good deal of work will have been done under the guidance of our holy master.

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Happy News.

The Ahmadees that took part in the annual gathering were overjoyed to hear from their Master on the first day of their meeting that a gentleman named Mr. Corio had become an Ahmadi Muslim, *i.e.*, had accepted the claims of Ahmad as the Promised Messiah and had embraced the holy faith of Islam as preached by Ahmad. He had made this declaration before our brother Chaudhri Fateh Muhammad Sayal, M.A., and our brother cabled the news to Qadian. Our leader received this welcome news just when he was preparing to give his first address to his followers on the first day of their meeting, *viz.*, 25th December, 1914.

The telegram said :—

Corio becomes Ahmadi Muslim.

This news was particularly gratifying to our Master because he had been praying for the fifteen previous nights for the success of his disciple Chaudhri Fateh Muhammad Sayal and had prayed God that he might give a tangible proof of the acceptance of his prayer before his disciples gathered at Qadian during the Christmas holidays. God accepted his prayer. Mr. Corio, to whom his disciple Mr. Sayal had been explaining the claims of Ahmad, and the doctrines of Islam, as interpreted by the Ahmadiyya movement for some time previously, declared his faith in Ahmad and the Holy Prophet Muhammad, may peace and the blessings of God be upon them, in December last, and our brother at once cabled the happy news to his Master at Qadian. We heartily congratulate our brother on his success and our new brother-in-faith, Mr. Corio, on his acceptance of truth, and pray that he may advance in faith and righteousness, and live a true Mussalman and that God may make him a model for others. We hope that our new brother will join with Mr. Sayal in inviting the people of Europe to the truth which he has accepted and pray that God may crown their efforts in the cause of Islam with unbounded success.

Chaudhri Fateh Muhammad Sayal, in his letter dated 17th December, 1914, writes :—

"I wrote to Hazrat Mian Sahib (the head of the Ahmadiyya community, Ed. R. R.) about Mr. Corio, an Italian gentleman, a week ago. This morning I have received a letter from him in which he says he adopts Islam and joins the Ahmadiyya brotherhood. So God has blessed my efforts with success. He is a journalist and writes for French and Italian papers. He came to England about thirteen years ago, so for all practical purposes he is an Englishman. He is about 39 years old, and has a small family, a daughter and a son. Both of them speak beautiful English. So he is the first Ahmadi in England. I met him first in last August. His conversion to Islam is God's work and not mine."

Mr. Silvio Corio, for that is the full name of our new brother, gives in one of his letters to Mr. Sayal, a brief account of his life and his family, which we quote below :—

'I have just turned my 39th year. I was born at Saluzzo, a town in Northern Italy (Predmont) known chiefly as the birthplace of Silvio Pellico who suffered greatly at the hands of Austria : hence my first name given to me by my father, who, along with the men of his generation, was, in his somewhat narrow sphere, an active worker for the unification of Italy.

'My father, up to his middle age, was an ordained priest in the Roman Catholic Church : an ordination he left, marrying a few years afterwards.

'It was at this time—and to a certain extent still is—the custom in Italy for noble families fallen in poor circumstances, to have a son dedicated to the church, to gain learning and social influence.

'We can trace our descent—or at least we believe we can—from one Bernardino Corio, of Milan, the first Italian historian to make use of the Italian language in writing of such import.

'In between, we also boasted of two men of our family, beatified by the Holy See.

'All we possessed was lost during the years (1810) of the French domination in Italy. With the loss of the land the hereditary title of Count became, for all practical purposes, extinct.

'My life, owing to this fact and to the early loss of both my parents, has been quite uneventful and of no great importance.

'I had early in life to "hack my way through," greatly gaining in experience, but also reducing my chances of success.

'I made who has not ? many mistakes in life, yet there are a few things of which I am proud.

'I simply mention them here to show you the trend of my mind.

'When fulfilling my term of military service in Italy, on a certain occasion my regiment being ordered to put down a strike of peasants, I made it known I would not obey the order to shoot at the poor fellows and I was court-martialled in consequence, spending the remaining 18 months of my term in a disciplinary battalion.

'When Italy took possession of the provinces of Tripoli and Barca I was the only Italian that protested in the English Press against such predatory act.'

A Prayer to Jesus Christ.

The following New Year Message has been received by the Daily Chronicle from the Pope : "The father of all the faithful alike weeps over the war. Being unable to stop it, he is doing all in his power to lighten the grievous consequences for unhappy prisoners and desolated families. Meanwhile he lifts up his present prayers to our common Redeemer Jesus Christ, the Prince of Peace, to the end that he may inspire the Governments of the belligerent nations with feelings of Christian charity that will at last put an end to this frightful war which is desolating humanity." Similar prayers have been lifted up to Jesus Christ in the Christian churches all over the world. Let us wait for the result.

The Status of Woman in Christianity.

Christian Missionaries are often heard stating that Christianity has raised the position of woman. Yet nothing can be farther from truth.

Christianity has degraded rather than raised, the status of woman. The woman of pagan Europe had more rights under the Roman and Greek systems than a Christian woman has under the Christian system. Indeed there is a movement in favour of women in Western countries, but this movement has arisen not because of christianity, but in spite of it.

If one desires to know the true Christian attitude towards woman, one need only cast a glance at the sayings of the early Christian fathers which have been quoted in these pages more than once. St. Augustine said, " Why was woman created at all ? " St. Ambrose : " She is more fitted for bodily work...... She was not made to the image of God like man."

Mr. P. Vivian quotes in his work " The Churches and Modern Thought " a serman by the Vicar of Crantock delivered at St. Crantock's on August 27, 1905. In this sermon the Vicar gives the following reasons why women should cover their heads in churches :—

(*a*) Man's priority of creation. Adam was first formed, then Eve.

(*b*) The manner of creation. The man is not of the woman, but the woman of the man.

(*c*) The purport of creation. The man was not created for the woman, but the woman for the man.

(*d*) Results in creation. The man is the image of the glory of God, but woman is the glory of man.

(*e*) Woman's priority in the Fall. Adam was not deceived; but the woman, being deceived, was in the transgression.

(*f*) The marriage relation. As the Church is subject to Christ, so let the wives be to their husbands.

(*g*) The headship of man and woman. The head of every man is Christ, but the head of the woman is man.

The above arguments conclusively establish the attitude of Christianity towards woman. They also reveal the attitude which pious Christians maintain towards women even in the twentieth century of the Christian era. In the face of these facts it is idle to assert that Christianity assigns a high position to woman.

A warning.

Inertia is the property not only of matter but of the spirit as well. When at rest a material body does not move unless acted on by an external force, and when set in motion it moves in the same line and does not stop nor change its direction unless acted on by some external force. So the spirit o. the world does not change its course unless acted on by some external force. The modern age is an age of materialism. Nothing is believed unless perceived by the senses. We must see, hear, touch, or taste a thing before we believe in its existence. There is no faith in the unseen. Faith in God and after-life have become customary things. God and after-life are taken for granted. The faith in them is not strong enough to mould our character and influence our movements. Religion is only a by-word, a Sunday dress to be put on when attending the church and not to act up to it every moment of our life. Indeed in the last century many religious movements were set on foot, but they have not been able to solve the great problem of the age *viz.*, to establish faith in a living God. The religious movements of the modern age only point to the fact that the world is tired of materialism, which cannot give true happiness. These movements are only different expressions of a yearning of the soul for a Higher Truth and in fact they are paving the way for a great spiritual revolution.

What then can change this materialistic spirit, the source of all the evils of this age? There is one and only one thing that can offer a solution and that is a true religion, a religion that can establish perfect faith in an Almighty, Omniscient, Loving and Living God, who sees us, who hears us and who speaks even in this world, and in this life. Unclouded faith in such a God will remove all darkness, and offer the solution of all the problems of this age.

The Universal Providence supplies a thing whenever there is a dire necessity for it. He supplies not only the physical necessaries of man but is even more mindful of his spiritual requirements. This is an age of spiritual dryness. Every thinking man feels it. Hence there is a cry for spirituality all over the world. This cry of the world cannot go in vain. As in ages gone by God sent prophets to renew the faith of men by their example, teachings, and showing unmistakable signs, so in this age He raised a prophet, to revive faith in Him. He was Ahmad of Qadian in the Punjab in India. His birth, life, and death were all full of wonderful signs. In him was fulfilled the prophecies of the various ancient religions about the advent of a saviour in the last days. He preached for more than a quarter of a century and gathered some four hundred thousand men round him from all communities. He taught that the tests of a true religion are—

(1) That it should be simple, and practical, that it should give the highest ideal of life and all its laws must be based on the nature of man and such that they can be explained by reason.

(2) That just as a scientific hypothesis sometimes appears reasonable but when experimented upon, it fails, so a religion may apparently appeal to reason but may not lead to God.

Hence the religion which besides satisfying the conditions of reason can lead man to God, *i.e.*, can enable man to realise God in this world is the true religion. In fact this is the best criterion of a true religion. A man's faith in God cannot be perfect unless he sees signs, unless he is sure that God is not an object of imagination but speaks even in these days as He spoke to the prophets of old. By study of nature with the help of reason a man can go so far as to say "There ought to be a God;" but until he realises Him in his own life, until he sees heavenly signs, or hears the voice of God, he cannot say "There *is* a God." Until man reaches this condition of certainty of faith in the existence of God he cannot shake off his impurities. In fact want of faith in God is the root of all social evils and the cause of all human misery. Ahmad the Promised Messiah claimed to be a recipient of Divine revelation and in order to prove the truth of his claim he made hundreds of prophecies which were wonderfully fulfilled. There are many of his prophecies for the present time and for the time to come. In October, 1906, he published the following prophecy in the *Review of Religions* :—

"Bear in mind that Almighty God has informed me of earthquakes in genaral. Know it for certain, then, that as eartequakes have come in America, Europe and Asia, in accordance with my former prophecies, more will yet occur in diverse places, some of which will be so severe that destruction wrought by them will be unparallelled in the history of the world and will remind men of the destruction of the Judgment day. Death will make such havoc that streams of blood will flow. In fact, so great will be the destruction on the earth's surface as the world has not witnessed before. Many places shall be turned upside down and they would present such scenes of devastation that one would think they had never been inhabited. Other calamities of a horrible nature from earth as well as heaven will come upon men so that the wise men will be convinced of their extraordinariness. Then will men in great bewilderment begin to ask themselves, what was going to happen? Many shall be saved and many shall be destroyed. The days are near, nay they are at the door, when the world shall see an unparalleled scene of devastation. Not only will great earthquakes come, but other calamities from heaven and earth will also visit the earth. All these will be wrought about because men have forsaken God and with all their heart and all their soul they are bent low upon the world. Had I not come these calamities would have also been put off for a while, but with my appearance the secret designs of the wrath of God have been made manifest, for He says 'Punishment is not sent upon a people until a messenger is raised.'

"Do you think that you can be saved by your own plans? That cannot be. Do not think that severe earthquakes have come in distant places in America and your country is safe, for I see that greater distress is in store for you. Thou, O Europe, art not safe, nor thou O Asia! And ye that dwell in Islands! no self-made deity will assist you on that day. I see cities falling down and I find inhabited places in ruin. The Omnipotent God has kept silence for a long time while detestable deeds were done in His sight, but now He will show His face with great awe. Let him who has ears hear that the time is not distant. I strove hard to gather men under the protection of God but it is necessary that the writing of Fate should be fulfilled. I say to you truly that the turn of this country is drawing near. The days of Noah will you again witness and the scene of Lot's land you will see with your own eyes. But God is slow in sending His wrath.

REPENT THAT MERCY MAY BE SHOWN TO YOU.

He who forsakes God is a worm, not a man, and he who does not fear Him is dead, not living."

How wonderfully this grand prophecy has been fulfilled! Think, for instance, of the terrible upheaval of the 20th December, 1908, which wiped out of existence the towns of Messina and Reggio de Calabria. Of this earthquake the *Pioneer* rightly remarked: "An unparalleled one, and as it has no precedent in magnitude, neither it is likely to have any sequel." But the recent earthquake in Italy has surpassed all others in its destructiveness. A telegram from Rome dated the 15th January says: "King Victor Emmanuel who has visited all the earthquakes during his time, declares that this surpasses all, even Messina, as only three per cent. of the population of Avazzano are alive. The violence of the earthquake is unprecedented."

Now, O world! open your eyes and see how terribly the word of God has been fulfilled. "I see cities falling down and I find inhabited places in ruin." How dreadful these words are! How terrible is their fulfilment! Another telegram of the same date says: "No organisation can possibly cope with the rescue work in connection with the earthquake. The suffering is worse than anything described in Dante."

"It is now believed that only 100 out of 8,000 inhabitants of Avazzano survived.........The area affected by the earthquake on Wednesday morning was greater than was at first believed. It extended from the Swiss and Austrian ntiers to the south of Italy. Eighteen small towns in the neighbourhood of Lake Fucino near Avazzano, 40 miles east of Rome, which formed the centre of the disturbance, were razed to the groued while 20 more neighbouring towns were damaged."

A later telegram from Rome, dated 17th January, says:—

"The latest estimates place the number of persons killed by the earthquake at 30,000 in Abrnzzi province alone. The violence of the shock was unprecedented. While a carter was passing along the road, a house 30 feet high was hurled upon him from a distance of 50 yards, burying him with his horse and cart. Avazzano was ground to powder as if it had passed through a machine."

Again look to the great political earthquake which is shaking the greatest powers of the world to their very foundations! "Death will make such havoc that streams of blood will flow. In fact so great will be the destruction on the earth's surface as the world has not witnessed before." And why all this misery? The prophecy itself says, "All this will be brought about because men have forsaken God and with all their heart and all their soul are bent low upon the world."

Take heed O Mammon-worshipping materialistic world! "Repent that mercy may be shown to you." This is only the beginning, more is yet coming! The very God who put these words in the mouth of Ahmad declared that he is His Messenger and if the world does not believe him it will suffer untold calamities. Thus says the word of God "A warner came into the world, but the world accepted him not; God, however, will accept him, and will show his truth by mighty attacks."

O ye people! you have yet time. Repent that ye may be saved. Ah! God has sent His prophet as a mercy to you, but if you will not accept him, know it for certain that God is All-powerful, He will purge this world of all impurities. He says "Thou, O Europe! art not safe, nor thou, O Asia! And ye that dwell in islands! No self-made deity can protect you on that day!"

* * *

Notes on Hell.

(By Maulvi Ghulam Muhammad Khan, B.A)

THE REVELATION OF A MYSTERY.

" *Nineteen Officers of the Jail.*"

وما ادریک ما سقر ... علیها تسعة عشر -

While studying the Punjab Jail Manual and its diverse chapters on the 19th of January 1915, my attention was suddenly drawn to the description of hell in the Holy Quran, specially to that portion of Sura المدثر (lxxiv), where it is said سأصليه سقر وما ادریک ما سقر .... علیها تسعة عشر " We will soon send him to Hell and dost thou know what Hell is..... ...There are nineteen guardians over it." This description, particularly the last verse, *viz.*, علیها تسعة عشر " there are nineteen guardians over it," has been disturbing the mind of many a reader, because human nature is generally very inquisitive and any number of Hell guardians might have aroused his curiosity, specially nineteen which is odd among the odds. As this verse had excited my curiosity many a time, when I came to the Chapter VI of the Jail Manual styled " Jail Officers," in order to satisfy my own whim, I began to count the Jail Officers, one by one, and to my great satisfaction found that the number exactly came up to odd nineteen, neither more nor less. They are given as below :—

1. The Inspector-General of Prisons.
2. The Superintendent of Jail.
3. The Deputy Superintendent of Jail.
4. The Jailor.
5. The Deputy Jailor.
6. The Assistant Jailor.
7. The Chief Head Warder.
8. The Head Warder.
9. The Warder.
10. The European Warder.
11. The Female Warder.

12. The Convict Warder.
13. The Medical Officer.
14. The Medical Subordinate.
15. The Compounder.
16. The Convict Overseer.
17. The Convict Watchman.
18. The Gate-keeper.
19. The Public Executioner or Hangman, one of the "شداد غلاظ".

ومایعام جنوده ربک الا هو وما هی الا ذکری للبشر

All this led to the revelation of the mystery hidden under the verse and revealed to me the meaning of the verse علیها تسعة عشر which I will never fail to communicate to my Muhammadan brethren who may be fond of studying the Holy Quran with deep deliberation and keen insight in these days of apathy and disregard.

THE REMISSION SYSTEM IN JAILS.

"A Consolation."

The promised Messiah, may peace and blessings of God be upon him, used to compare Hell to Jail and make the people understand that they were not to be condemned to perpetual hell-fire. Those who were to go to Hell had only to suffer for a certain period and then to come out of it as Hell was only a place for correction. It was only a purgatory where people were to be purged of their sins. In proof of the above statement Ahmad used to quote the following words of the Holy Prophet :—

یاتی علی جهنم زمان لیس فیها احد ونسیم الصباء تحرک ابوابها

"A time will come on hell when there will be no one in it and the breeze of morning will shake its doors". The idea of perpetual hell-fire which seems to be preposterous and repelling to human nature will soon be dispelled from the mind of the reader if he care to read paras. 635 and 636 of the Jail Manual (produced at the end) and think of the remission system current in worldly jails. When such leniency is practised in worldly jails and grace shown to prisoners on score of good conduct and industry, will not God, who is the Lord of Mercy, show kindness and regard to His creatures suffering from Hell-fire. Be of good cheer, sad and downtrodden souls, and never despair of the favours of your Lord whose mercy knows no bounds رحمتی وسعت کل شی "My mercy exceedeth all bounds," so sayeth the Lord.

Extract from the Punjab Jail Report, Chapter XX.

Scale of award of Remission.—635. Ordinary remission shall be awarded on the following scale:—

(a) One day per month for thoroughly good conduct and scrupulous attention to all Prison Regulations.

(b) Two days per month for industry and the due performance of the daily task imposed.

Remission awarded to Convict Officers.—636. In lieu of the remission allowed under paragraph 635 Convict Warders shall receive 8 days' ordinary remission per month, Convict Overseer 6 days per month and Convict Night Watchmen 4 days per month.

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بسم الله الرحمن الرحيم
نحمده و نصلي على رسوله الكريم

The Ahmadiyya Movement AND Ahmad's Place among the Prophets—IV.

Though the Ahmadiyya movement is essentially a religious movement, many social reforms have also been carried out under its auspices. In the first place, the position of woman has been elevated, and we have been awakened to a consciousness of our many duties to the fair members of our society. One of the glorious achievements of Islam is the emancipation of woman from the thraldom of ages. Those who are well acquainted with the teachings of Islam know that a woman, at the very moment of her admission into Islam, acquires certain rights and privileges which she had never known before. In the Holy Quran there are passages where women are carefully linked with men as co-sharers of divine blessings. The Holy Prophet of Islam was known all his life as the champion of the weaker sex. Even his plural marriages, which have given to many ignorant critics a handle for attack, breathe a noble spirit of chivalry inasmuch as they were contracted when the Prophet was past the age of fifty, and with the object of either conciliating disaffected tribes or sheltering the distressed. In Islamic jurisprudence rights of woman form a very interesting chapter, and one cannot help admiring the sedulous care with which the jurists have made provisions for the safeguarding of woman's rights against the encroachments of greedy avarice. But it is painful to observe that in certain countries these beneficent laws are little more than a dead letter. Through tyranny of custom, some of the rights are absolutely denied to women, and, what is worse, women are not capable of exercising their rights even if they would. Ahmad made elevation of woman's position one of his cardinal teachings, and throughout his career he enforced respect for, and kindness to, women on his followers.

In India as in other parts of Islamic world, many social evils are eating into the vitals of the Muslim community. The extreme *purda* system of the East is responsible for a host of evils just as the absolute abolition of the veil has shattered the happiness of many a home in the Islamic territories of the West. Marriages have become a very costly affair. Many useless ceremonies have, through force of custom, become the necessary factors of marriage, so much so that omission of any part of these ceremonies exposes one to public ridicule and sometimes to social ostracism. Many families have been ruined on account of the financial drain caused by several marriages, while many a rich man has turned a pauper in going to observe the numerous social customs. The illiterate masses religiously adhere to these customs as if they have the sanction of the Holy Quran behind them; while many educated Muslims permit these customs to be observed, sometimes against their conscience, with a view either to respect the susceptibilities of the female members of their houses or to keep up the family prestige. The teachings of Ahmad were directed against these cumbersome ceremonies; and so powerful has been the effect of these teachings combined with his personal example that the time-honoured customs are fast disappearing, and marriages are being gradually reduced to their original simplicity. But customs in every country have a tendency to reassert themselves whenever they find a suitable opportunity. Sufficient care has to be taken that, amid our zeal for religious reforms, we may not ignore the social side of the Ahmadiyya movement.

It is admitted by all that the question of social reforms is bound up with female education. It is highly gratifying to observe that female education has never escaped the attention of the founder of the Ahmadiyya movement and his successors. A religious reformer as Ahmad was, the cause of religious education of our women was close to his heart. Like men, women have always been given the benefit of lectures on the Holy Quran at Qadian. The first successor of Ahmad, Maulvi Haji Hakim Nuruddin, whose life was one long course of the service of the Holy Quran,—which sacred book was, one might say, his food, raiment, and sustaining breath—was never tired of enjoining upon his followers the supreme necessity of imparting moral and religious education to women. He used to ascribe his own knowledge of the Quran and whatsoever qualities he possessed to the influence of his mother. Amid his manifold activities he found time every day to teach Quran to large numbers of women. A very striking feature of the Ahmadiyya Conference which was held in the last Xmas week at Qadian was the inauguration of the Ladies' Conference which was attended by more than 500 Muslim ladies. The want of female educational institution is being keenly felt at Qadian, and let us hope that measures will soon be taken to found a respectable seminary for the education of the female members of our community.

Our estimation of the Ahmadiyya movement will remain incomplete if we do not take into account the political influence which the movement has exercised in India and abroad. The Muslims have, strangely enough, erroneously believed that a Mahdi would appear in the last ages whose advent will be marked by rapine and huge carnage. It has been the belief of the large majority of the Muslims, contrary to the positive injunction of the Quran that "there shall be no compulsion in religion," that the Mahdi will carry sword and fire into every country, and sweep off the infidels from the surface of the earth so that the whole world will be peopled by Muslims alone. Such a belief has, it is needless to say, engendered a fatal spirit of *ghaziism* which has been responsible for many human lives lost n many parts of the world. It has pandered to the selfish ambitions of many a "Mad Mullah," who, assuming the honoured title of the Mahdi, has struck terror into the hearts of millions of men, and has caused endless trouble to peaceful governments. It is no wonder then that when Ahmad declared himself a Mahdi, he was looked upon with eyes of suspicion by the authorities in power. And the opponents of Ahmad, finding here a suitable opportunity, spared no pains to poison the ears of the Government against him. Their quarrel with Ahmad was based on his exposition of the doctrine of *Jehad*, he having expressed his conviction, supported by the authority of the Quran and the traditions, that it was *unlawful* to wage war on non-Moslems so long as the Moslems enjoyed freedom of religious practices and belief. It was however soon found out that Ahmad was in the right, and that his exposition of the doctrine of *jehad*, far from being a menace to peace and order, was so helpful to the government established by law. The clouds of suspicion soon disappeared, and Ahmad's movement was acknowledged to have great potential power for good, even from the political standpoint. Thus in 1900 Sir F. Cunningham, then Commissioner and Superintendent, Peshawar Division, wrote to the founder of the Ahmadiyya movement:—"So far as I can judge, it appears to be a just and enlightened exposition of the doctrines of Islam, and is equally creditable to your learning and judgment. I have no doubt such a statement from a teacher of your reputation will be welcomed by all good Muhammadans as a vindication of their faith, and as proof that Islam does not countenance crimes which ignorant and wicked men may commit under the cloak of religion. I should be glad to see your *Risala* and *Fatwa* widely distributed in Frontier districts."

Thus we find that the attitude of the Ahmadiyya community towards the Government in power is loyal and friendly in the extreme. The bold and true exposition of the doctrines of Islam so far as they relate to religious wars, and the correct interpretation of the prophecies about the advent of the peaceful Mahdi who "would abolish the wars" (يضع الحرب) are in themselves a great service rendered to the Government, besides giving them a clear idea of the principle that governs and underlies the entire scheme. And it is a patent fact that in times of trouble and excitement the conduct of the Ahmadis as a community has been quite in accord with the principle and spirit of the movement. In 1898, when measures were taken for the suppression of plague, Ahmad rendered great assistance to the Government by clearing the air of mistrust and suspicion. When the Boer War broke out, prayer meetings were held for the victory of the British arms, and funds were raised in aid of the sufferers of the war.

The tradition of steadfast loyalty to the British throne, which is the proud privilege of the Ahmadiyya movement, has remained unsullied and unimpaired till the present moment. And its loyalty is as sincere as it is enlightened ; for it springs from a consciousness that religious freedom is the birthright of every cilizen of the British empire and that the Ahmadiyya propaganda could not have been carried on in any land governed by Muslim power. Ahmad was never tired of dwelling on the blessings of the British rule to which his entire movement owed its development and on the continuance of which depended its fulure success. The present European War has offered a good opportunity to show the attitude of the Ahmadiyya community to the Bitish Government. When the war broke out the present caliph of the Ahmadiyya society—the worthy son of the worthy father, the promised Messiah—published an appeal to his followers in which he wrote these remarkable words :—

"I do not think there is a single individual in Ahmadiyya community who does not know of the writings about loyalty to the British throne which the promised Messiah, peace and blessings of God be upon him, published from time to time. He did not write a single book or pamphlet in which he did not exhort his followers to be loyal to the Government, and he never addressed any public meeting in which he did not express his gratitude to the Government for the blessings it has confered upon this country. Nor is this all that he did to make his followers faithful to the British Raj : but by laying down the condition of keeping aloof from all sorts of rebellion as one of the conditions of entering into his discipleship, he gave the matter such an importance that without submitting to it an Ahmadi cannot be an Ahmadi. Besides this, humanity requires that we be grateful to the Government for the blessings we anjoy under it and help it in its hour of need. So it is our duty both as Ahmadis and as Muslims to render help to our benign Government in all possible ways ; and whoever leaves the side of loyalty to the British Government at this time is not an Ahmadi in the eye of Allah, as he does not follow the condition of discipleship."

Again, when the difficulty of the situation was aggravated by Turkey's ranging herself on the side of our enemies, the Leader of the Ahmadiyya community issued a fresh manifesto where he boldly exposed the fully of the Ottoman chauvinists in plunging Turkey into the war, and urged his followers to remain firm and tranquil amid the excitement of the hour and to be ever ready with their resources to give every possible assistance to the Government.

It is exceedingly fortunate that in the person of the present young caliph, the Ahmadiyya community have found a leader who is zealous in the cause of carrying out the reforms on the lines indicated by his worthy father. He has recently inaugurated many enterprises which, though of small beginnings at present, will in time yield a rich harvest. Among these we may mention the foundation of a seminary where the future missionaries of Islam will receive a regular and systematic training. Then we have the great work of the preparation of annotated translation of the Holy Quran. The society for the propagation of Islam has recieved a fresh impetus, while the English school and the Arabic Madrassah have been placed on a stable and satisfactory footing. Besides, a scheme for the establishment of a college at Qadian is engaging the attention of a strong committee appointed for the purpose.

And yet these do not exhaust the many useful works started by the movement. It must however be remembered that the movement is first and foremost a religious one, and, as a matter of course, its many-sided activities have to be, as they actually are, subordinated to Religion. The purposes of the educational institutions is to prepare a band of young men who would be healthy, upright, and thoroughly reliable—who would be, in a word, true Muslims and good citizens of the empire.

The Ahmadiyya movement was the seed sown by Ahmad. It was his good fortune to see it grow into a young plant even in his life-time,—a plant which was watered by the blood of the martyrs like Sahibzada Abdul Latif and Maulvi Abdur Rahman of Afghanistan. It has certainly not yet grown into a spreading tree, but it is bound to grow if it is a divine institution. And when it does grow, many a wearied traveller "will come from every deep defile, on foot and every fleet camel" and stand as a witness to the truth of Ahmad, the Prophet and Apostle of God.

We conclude the present series of papers by giving an imperfect rendering of one of the most beautiful poems of Ahmad:—

"Gifted as I have been with a light to lead the Christian people, I have received the name of the Son of Mary in the fitness of things.

"I shine like the moon and I glare even as the orb of the sun. Blind are they who refuse to accept me.

"O seekers after truth! listen to the voice from the Unseen—In every land sins and evils call forth a Reformer!

True I am: for I come even from my Master on high and bring with me many signs. Hundred doors of wisdom nnd guidance have been thrown open unto me.

"The heaven raineth down signs and the earth cries out—'Time, time.' Both of these stand as witnesses to the truth of my claims."

M. ATAUR RAHMAN.

RAJSHAHI, BENGAL.

The Holy Prophet in the Bible–II.

In a previous issue, we referred to the prophecy of Mose relating to the advent of a prophet from among the brethren of Israel and showed that every word of the said prediction clearly pointed to the Holy Prophet of Arabia (may peace and the blessings of God be upon him) as the promised prophet. Now we refer the reader to another prophecy of Moses which speaks of the appearance of a prophet from among the children of Hagar, coming with ten thousands of saints and having in his hand a fiery law for them. The prophecy runs thus:—

"The Lord came from Sinai, and rose up from Seir unto them; he shined forth from Mount Paran and he came with ten thousands of saints: from his right hand went a fiery law for them. Yea, he loved the people; all his saints are in thy hand: and they sat down at thy feet; every one shall receive of thy words." (Deuteronomy xxxiii, 2, 3).

In the foregoing words reference is made to the appearance of three prominent Messengers of God. The appearance of Moses is referred to in the words: "The Lord came from Sinai, that of Jesus in the words "And rose up from Seir unto them," while the advent of the Holy Prophet of Arabia, may peace and the blessings of God be upon him, is foretold in the words "He shined forth from Mount Paran." Literally speaking, God, being infinite, appeared neither on Mount Sinai, nor Seir, nor Paran; it is really the appearance of His glory through His messengers that is figuratively spoken of as the appearance of God.

Sinai was the place where God revealed Himself to Moses, hence the words: "The Lord came from Sinai," but the verse speaks not of one, but of three different appearances. He revealed His glory three times. The first of these appearances took place in the days of Moses and has been spoken of as the coming of the Lord from Sinai: the second in the days of Jesus and has been referred to as the rising up of the Lord from Seir; and the third in the days of the Holy Prophet, may peace and the blessings of

God be upon him, and has been described as the shining forth of the Lord from Mount Paran. That the above prophecy relates to the son of Ishmael becomes apparent from the following verses of Genesis xxi. The writer of Genesis says :—

"And Abraham rose up early in the morning, and took bread, and a bottle of water; and gave it unto Hagar, putting it on her shoulder, and the child and sent her away; and she departed, and wandered in the wilderness of Beer-sheba. And the water was spent in the bottle, and she cast the child under one of the shrubs. And she went, and sat her down over against him a good way off, as it were a bowshot: for she said, let me not see the death of the child. And she sat over against him, and wept. And God heard the voice of the lad; and the angel of God called to Hagar out of heaven, and said unto her what aileth thee, Hagar? fear not, for God hath heard the voice of the lad where he is. Arise, lift up the lad, and hold him in thine hand; for I will make him a great nation. And God opened her eyes, and she saw a well of water; and she went and filled the bottle with water, and gave the lad drink. And God was with the lad; and he grew, and dwelt in the wilderness, and became archer. And dwelt in the wilderness of Paran." (Genesis xxi, 12—14.) Here we are told that Ishmael, son of Abrham, dwelt in the wilderness of Paran and that God promised Hagar that He would make Ishmael a great nation. Did God fulfil this promise? Yes, He did. And this promise was made not only to Hagar but also to Abraham. God said to him :—"And as for Ishmael, I have heard thee: Behold, I have blessed him, and will make him fruitful and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation" (xvii, 20.) God fulfilled this promise and made Ishmael a great nation. It was this nation, among whom, in accordance with Deuteronomy xviii, 18, God raised a prophet, thus fulfilling the words which said "He shined forth from Mount Paran." The nation among whom he appeared had been claiming from times immemorial to be the children of Ishmael. They still commemorated the hurrying to and fro of Hagar in search of water for her thirsty child, by running between Safa and Marwa. They had the very 'well of water,' Zemzem, to which reference is made in Genesis xxi, 19.

Owing to the lapse of time it had become choked up with sand and had remained so for so long a time that even the site of it had become unknown and it was after a diligent search that Abd-al-Muttalib, uncle of the Holy Prophet, was able to discover it. They had among them the Kaaba, which they called Bait-ullah which is the same as Beth-el. (Genesis xii, 8, and xiii, 3.) All the nation had been asserting unanimously and from times immemorial that they were the children of Ishmael and Hagar, that the valley of Mecca was the place where Abraham had left his wife Hagar and his son Ishmael, that Safa and Marwa were the two hills between which Hagar had paced hurriedly in search of water and that Zemzem was the well from which Hagar had filled her bottle with water which she gave to the lad to drink. This belief of theirs was so ancient and so universal that it will be utterly unreasonable on our part to reject it as unfounded. Though they had come to worship many gods, yet they believed in the God of Abraham whom they called Allah and whom they put above all other deities. Their religious ceremonies, which had come down from old times, were not only monotheistic but many of them were designed to perpetuate the memory of incidents connected with the life of Hagar, Ishmael and Abraham. They still possessed holy relics belonging to Ishmael. When we take all these facts into consideration, we are forced to the conclusion that the valley of Mecca was the wilderness of Paran where Ishmael lived. I think it will not be out of place to mention here that between Mecca and Medina is a station named Wadi Fatima. There if you ask even the children that sell flowers "Whence have you brought these flowers?" they will reply من برية فاران "From the desert of Faran."

The Bait-ullah (or Beth-el) is a standing monument of Abraham and Ishmael. When the Holy Prophet made his appearance the whole of Arabia was idolatrous, so much so that the gods of the people had found a place even in the sacred Kaaba. Yet Kaaba was not a temple for idols, it was the temple of Allah. It was still known by its ancient name Bait-ullah or Beth-el.

Though the whole country had now become idolatrous, yet the ceremonies connected with this house that had come down from ancient times were not idolatrous but were meant to glorify the one God of Abraham. Consider for instance the words which the pilgrims to the Beth-el repeated aloud every year. These words were:

لبیک لبیک اللهم لبیک لا شریک لک لبیک ان الحمد و النعمة لک و الملک لا شریک لک

"Here I am, (to worship thee) my Lord, here I am, thou hast no partner, here I am (to worship thee), verily praise and glory belong to thee and kingdom too; thou hast no partner."

These words which were meant to perpetuate the belief in one God and which cut at the very root of idolatry and the setting up of other gods with God had come down, so the whole of Arabia believed, from the time of Abraham and certainly could not come from any other source. The celebration of the unity of God in such a characteristic way by the Arabs, otherwise sunk in the grossest form of idolatry, was surely a strong corroboration of the universal belief that the rites of the pilgrimage had been handed down to posterity by Abraham. It is curious that the Bible also, while speaking of the journeys of Abraham to Beth-el in the south, states that Abraham "called upon the name of the Lord." Abraham made two journeys to Beth-el and both times the author of Genesis has taken care to mention that Abraham "called upon the name of the Lord." This is exactly what the pilgrims to Mecca do every year and what they have been doing from times out of memory. It is sometimes alleged that the rites of the pilgrimage to Mecca are of an idolatrous character, But nothing can be farther from truth. I have already quoted the words which the pilgrims repeat aloud at the time of pilgrimage. Are they idolatrous. Certainly not. On the other hand, they are calculated to cut at the root of idolatry. Similarly other rites of the pilgrimage cannot be said to be idolatrous because we meet with their parallels in the Bible.

Take for instance the injunction to remain holy and to abstain from shaving the hair until the pilgrimage is performed. A parallel to this is to be found in the law of the Nazarites as given in Numbers, vi, 5: "And the Lord spake unto Moses, saying; speak unto the children of Israel and say unto them, When either man or woman shall separate themselves to vow a vow of a Nazarite, to separate themselves unto the Lord:.........All the days of the vow of his separation there shall no razor come upon his head: until the days be fulfilled in which he separateth himself unto the Lord, he shall be holy and shall let the locks of his hair grow."

Next comes the encompassing of the House of God by the pilgrim. That this practice is not idolatrous but is just what a passionate lover of the one God will do is apparent from Psalm xxvi. David says:

"I will wash mine hands in innocency: so will I compass thine altar, O Lord: That I may publish with the voice of thanksgiving, and tell of all thy wondrous works. Lord, I have loved the habitation of thine house, and the place where thine honour dwelleth."

The foregoing words of David are a true description of what a pilgrim to Kaaba does. Thus the practice is not idolatrous, but a symbol of the passinate love which every true Muslim must bear towards God. Such a holy practice could have been introduced only by a great lover of God under the guidance of divine revelation, and who else he could be if he was not Abraham?

To be continued.

* * *

The Earthquake in Italy.

HARROWING SCENES AT AVEZZANO.

> " Bear in mind that Almighty God has informed me of earthquakes in general. Know it for certain, then, that as earthquakes have come in America, Europe, and Asia, in accordance with my former prophecies, more will yet occur in diverse places, some of which will be so severe that destruction wrought by them will be unparalleled in the history of the world and will remind men of the destruction of the Judgment Day. Death will make such havoc that streams of blood will flow. In fact, so great will be the destruction on the earth's surface as the world has not witnessed before. Many places would be turned upside down and they would present such scenes of devastation that one would think they had never been inhabited.....................
> The days are near, they are at the door, when the world shall see an unparalleled scene of devastation. Not only will great earthquakes come, but other calamities from heaven and earth will also visit the Earth. Do you think you can be saved by your own plans? That cannot be. Thou, O Europe, art not safe, nor thou O Asia! I see cities falling down and I find inhabited places in ruin..........Let him who has ears, hear that the time is not distant." (For the full text of this prophecy of the promised Messiah, see the *Review of Religions* for October, 1906)."

Reuter's telegrams about the war and other calamities bear daily testimony to the truth of the above prophecy. The following extract from the *Pioneer* of February 17, 1915, is another sad commentary on the above prediction:—

A distressing account, says the Allahabad Daily, of the devastation caused by the earthquake in Italy, is given by a special correspondent of the *Daily Telegraph* in Rome who declares that during three months of war in Belgium he saw less suffering and horror than he witnessed in a few hours in the Avezzano region on the 16th and 17th January. Describing his journey from Rome to the stricken district, he says he travelled by motorcar to Tivoli, forty kilometres out, where he got a place on a military train packed with Bersaglieri soldiers, who arrived at midnight and moved so slowly that at daylight they were still many miles from their destination.

About seven in the morning (he continues) we met the first train consisting half of coaches and half freight cars, filled with wounded at a station called Sante Marie. Everywhere on the floors and on benches lay wounded men, women and children, especially the latter; most of them were only half dressed and their faces had a terrible ashen-grey colour which was made more pronounced by the blood colour of the cuts and open wounds, which most of them had suffered. Some of the victims' faces, even their lips, were absolutely blue.

Stretchers there were none, so they were all placed side by side on the floor of the cars, some of them on blankets, others on straw. The men were groaning, the women and children crying. A number of men and women were running from coach to coach and from car to car searching, asking, calling names and trying to get a word about their relatives. The same scenes were repeated at every station. Hundreds of refugees who had escaped injury were sitting along the tracks, with the scanty luggage they had been able to save from the wreck, lamenting and mourning either the loss of a few belongings or, as in most cases, a near and dear relative.

At Arsoli two coaches were added to our train with relatives and friends who had arrived there during the night, anxious to go out and find whether any members of their families had been injured or killed. The appalling, terrible spectacles during that trip will be indelibly imprinted on my mind; never have I seen so much human misery, suffering, agony.

KING'S ARRIVAL.

At this station (Tagliacozzo) we had to wait for the Royal train to pass. After an hour the special, consisting of two mahogany coaches arrived. The King stood in the corridors while the train remained in the station for ten minutes. A large crowd gathered in front of the carriage, and the King looked at his people and the people looked at their King; not a word was exchanged, not a cheer nor a smile was given. One woman held her wounded baby high up above the crowd for the King to see. The silence was absolutely uncanny.

Soon after leaving Tagliacozzo we entered into the stricken zone. Almost every house along the line lay in ruins. In many cases two walls had fallen, while the other two were still standing, giving the whole a cardhouse-like appearance. The numbers of wounded refugees sitting or lying along the tracks increased with every mile. Two women, one led by the other, came up to me. One of them, with large, open, round black eyes and a ghastly pale face, but unwounded, stood right in front of me and placed a hand on each of my shoulders. Leaning close to me she whispered in a sad, hollow voice several words, but I could not understand a single word she said. Thinking perhaps she wanted money, I offered her a piece but she shook her head and continued murmuring. I am afraid she had become mad.

At last, about two o'clock in the afternoon, twenty-two hours after we had left Rome and covered a distance of about seventy miles, we reached Avezzano, the centre of the stricken area. Avezzano was a prospering little city of about 15,000 inhabitants in the drained Fucino basin, a very fertile territory. The whole district, about thirty miles in circumference, was formerly a lake, one of the princes of Torlonia, an ancestor of the present dignitary, the deputy owner of the region, by a simple means having bored a hole through the mountain, so the legend goes, and drained the vast lake and made a fertile valley, at a cost of 60,000,000f. Large fields of almond trees and wheat surrounded the picturesque little villages. The mountain sides were grown over with vines. Such was the district which has been destroyed.

ROWS OF WOUNDED.

What a never-to-to-be-forgotten scene this first imprrssion of Avezzano presented! Wherever one looked the eye saw nothing but wounded—rows of them on improvised stretchers, on the platforms, between tracks, under quickly erected makeshift tents, in freight yards, coaches of wounded—nothing but wounded. A long, endless procession of soldiers, reaching as far back as one could see, carrying stretchers, moved slowly towards the station. Hundreds of soldiers poured out of train fully armed with rifle and bayonet, but no spades were among them. Here and there at various villages we had picked up a number of workmen with pick and shovel.

The station doctor told me that since Wednesday morning he had been working alone with two assistants, tending over 600 wounded. The organisation seemed to leave a good deal to be desired.

The station building at Avezzano is one heap of ruins. A large iron balcony running along the front was twisted like scrap iron. The front wall had fallen outward right over the first track. In the long street leading from the station to the village proper every single house along the whole line was in ruins. In several places bricks were lying from 10 feet to 20 feet high in the middle of the streets. In front of several of them tents had been hastily erected out of a few poles and some sheets, blankets and carpets and under them whole families had taken shelter. They were offered shelter in Rome, but most of them refused persistently to leave the remains of their houses. In the village a number of men were busy digging and removing *débris.*

The doctor moved from ruin to ruin. Every time another body was discovered he examined it, and decided what was to be done. The wounded were carried to the station, the dead were lined along the roadside grass, while crying women, men and children were searching the mountains of bodies for relatives.

DRAMATIC EPISODE.

It was an indescribable scene. The most dramtic and stirring spectacle of all was enacted in one corner, where the houses had absolutelv tumbled down. Hearing a noise below the ruins we called over some workmen. Several people gathered. One man, who was bending close over the bricks called in a voice choked with passionate tears "Luigi, Luigi!" pausing each time for a few seconds to listen for a reply. Few of us who had gathered round had not our nerves at high tension between the calls—nay, the cries —of anxiety. The workmen dug among the stones and bricks, and continued calling at invervals, but in vain. No sign came from below. The man, whose brother, wife and children were in the house at the time of the disaster, threw his arms round the neck of one of his friends and wept hysterically.

Wherever one looked one saw nothing but ruins and corpses and soldiers carrying wounded, but in the distance the snow-topped Mount Velino raised his summit against the sky line. The setting red January sun threw its last rays on the snow-white top of the mountain creating another of those nature paintings which if one should see it on a tableau would be condemned as unreal. It was unreal this lovely background to this scene of death and destruction,

A Striking Contrast.

At the station another spectacle of sad contrast was presented. On the second track stood the Royal train with the wonderful mahogany private car of the King upholstered in red plush. Surrounding it were countless numbers of crying sufferers on stretchers or on the ground. His Majesty's automobile had to be reloaded again on a special baggage car carried for that purpose and several soldiers were ordered to help. What an anomalous situation it was ! That laxurious motor, and a few paces away a freight car filled with wounded lying on bare boards. I have seen during my stay with the Belgian army a train with wounded come in from the front ; I have seen men terribly mutilated by shrapnel, but yet most of them had kept up their spirits ; many of them even had smiles on their faces. Not so here. Between the scenes of war and those of an earthquake there can be no comparison.

These people here, with their ashen-grey faces cut in many places, their bloodshot eyes, their swollen limbs, their hands, arms, feet and legs crushed, made a picture of an inferno on earth. Yet only two days ago the warm, bright Italian sun sent its friendly rays on the peaceful, picturesque villages of the Fucino region, where to-day reigns only death, destruction, and misery. I have seen the result of heavy cannonading on Belgian villages. Heavy artillery often took days and days and many hundreds of projectiles to accomplish its work, while here a whole valley of picturesque villages and fertile fields, with 30,000 people, was destroyed in less than thirty seconds. It only shewed me again that, with all our progress, with all our inventions, we human beings are after all, only small, insignificant puppets at the mercy of Nature's forces.

I found a little corner in a third class compartment on a train for wounded and refugees which left Avezzano about ten c'clock, and arrived in Rome at four o'clock this morning. This was my first earthquake experience. Pray God it may be my last.

News by the English mail, dated January 15, says :—

News comes in slowly from the stricken area in Italy but enough is known to show that the earthquake disaster was of great magnitude and very much wrose than the earlier reports gave one to believe. It is possible that the number of killed and injured may reach 90,000 or 100,000.

* * *

The Metropolitan's Lecture ON "Christianity and War."

A REVIEW.

It is necessary first of all to inquire into the causes which led to the inauguration of the above series of "lectures to the educated Indians." When this war broke out, all at once a voice cried out, whose voice it was we cannot say, that "Christianity had failed in its mission." To us the Moslems it had failed,—yes miserably failed, centuries ago. But this voice was a terrible one and had startled the world, and even the Christians began to ask themselves whether it was not true. May we not attribute this voice to that Supreme Being whose voice makes no noise, and who in His Divine Providence decreed, "Truth is come, and falsehood is vanished : for falsehood is a thing which comes to naught" and the twenty feet high statue of St. Paul on the roof of St. John Lateran in Rome fell on the steps and was smashed to atoms. All these have become matters for the future historian to give his verdict upon. This voice, as we have said, was terrible in its nature as it was unique in its origin : it resounded and resounded from Pole to Pole until it was heard by every creature. It was then and not until then that priests and laymen began to write on the sebject ; those ministers of the Gospels also who had so long condemned war as unchristian and a step downward to primitiveness, and who could not find any thing praiseworthy in Islam because it allowed its followers to save their lives by means of the sword, tried to justify this war from the Christian point of view, and warmly advocated it as very righteous and noble. Sermons were preached to fight with "purse and sword.' This was enough to shatter once for all the delicate fabric of Modern Christianity ; and it was then that a host of lecturers came to the rescue of the "Church" and of the chain of lectures the above series of 'lectures to the educated Indians' is but a link. But this remedy proved to be the fatal poison which was given by mistake.

"Was there in this war seen the practical bankruptcy of Christianity?" Without hesitation we proceed to reply, yes there was. For more than 19 hundred years Christianity had stood as the champion of peace; the message of Christ to the world was represented to be one of peace and good will to men. But here we see whole Christendom in arms and divided in two camps. For six months Nine Christian nations have been fighting and waging a war of extermination on one another with grim resolution, carrying fire and destruction in the peaceful homes of industry; while others are standing ready armed looking for an opportunity to enter into the general struggle at a favourable moment.

Did not this war show the utter failure of Christianity? Yes it failed and that also miserably in its mission. (By Christianity I mean the religion now so called.) Christ had taught: "Love your enemies, do good to them which hate you." A noble teaching indeed: but what are we seeing here? Germany, the birth-place and the chief centre of Protestantism, is singing the Song of Hate against the sister powers which all profess to follow Jesus, the "Prince of Peace." In this war, we have seen not only the utter failure of Christianity but also, "its hopelessness in dealing with international problems." This is true, and unfortunately for it, it is very true. Christianity was never meant to be an international and universal religion by its Author. It was a local religion pure and simple. It was a theoretical and not practical religion. It was and is still subject to the Laws of Moses with very few exceptions. Christ himself said that he had come to gather the lost sheep of Israel. It cannot deal with a very simple international problem, and in this connection it will be interesting to know what Christ taught his followers: "Resist not evil but whosoever shall smite thee on thy right cheek turn to him the other also:' "if any man will take away thy coat, let him have thy cloke also." Having regard to this teaching which is written in a Book believed to be inspired by God, and not "a mere scrap of paper," the Belgian King when he was first asked to give a portion of his land for the use of the Kaiser's soldiers, ought to have handed over to Germany his whole kingdom. Or when the Germans took half of Poland the Tsar ought to have handed over to his German neighbours "all the Russias." Thus we see that Christianity as a Religion cannot control international problems.

"Was this war then the proof of the failure of Christianity ?' Yes it was. The message of Christ was not to the world but to the Israelites. His mission was for them alone. It does not give hope of salvation to the non-Israelites, vide Matt. x, 5 and 6 ; xv. 24. To speak the truth there, has been no Christianity in this world since Islam appeared; it is now simply a name given to ' social conventions plus materialism." And it is this religion which has failed. I remember that once a professor of English had remarked in his class when explaining a certain passage in some text book : "Christianity is a name given to the teachings of Christ, Greek civilisation and philosophy combined with European superstitions." Let the Christian say what he thinks of this. In this war we find that all the laws of "Christian morality" have been disregarded and men have returned to savagery. Places of worship have been wantonly destroyed and women and children have been ruthlessly massacred. What ! are not all these the significant signs of failure ?

The Metropolitan has at last admitted the truth : "That sthere have been failures, hideous failures, most intolerable failures omewhere, I admit and recognise in the clearest way possible." This is too much admission for the Metropolitan, and is in itself a significant sign—let us say "move" towards decay. But the "Somewhere" must be read with some grains of salt. Why limit it by "Somewhere": there have been failures, yes signal failures, all the world over. This much was enough for him ; more than this he could not admit. That Materialism had succeeded Christianity he admits in these terms :—"Also I recognise only too palpably the presence of a considerable spirit of commercial gain, the spirit of greed, of selfishness often breaking out into acts of wanton aggression." This has pained him very much, but then he finds his consolation by asking ; "Of what nation in the whole world would that not be true ?" Without blushing let us reply that of the Muslims alone in the whole world that would not be true. For close upon fourteen hundred years Islam has defied all outside influence. Even in this hard time of competition has Islam alone of all the religions defied the subtle influence of that beautiful Demon, Materialism. From the busiest minister of state down to the humblest man in the street, amidst the toils and struggle of life to procure wealth, the Moslem finds time to pour out his heart to his Creator at least five times a day. He alone has that splendid moral courage in the month of Ramazan to refuse all luxuries in spite of many temptations. The humblest beggar can take pride in the fact that he had rubbed shoulders with the greatest man. The greatest magnate runs bare-footed and bare-headed in the streets of the Holy place, covered by a blanket only, the veritable image of Resignation to God and Contentment. Of all, a Muslim alone has the strength of mind to say, when deprived even of what he loves most: "It came from God, and to God has it returned," and look cheerful, Do you find Materialism in these? This, in short, is the life of a Moslem. There are traitors in Islam, yes there is no denying the fact. But the truth remains that their number is infinitesimal and they are also true to Islam in spirit though not in body. So to the eternal glory of Islam let it be written down that of all the religions of the world Islam alone has successfully resisted the influence of time, and this in itself is one of the greatest living miracles of its truth and Divine Origin.

To make amends for so candid a confession of the failure of Christianity, he adds: "We are witnessing the bankruptcy and the failure of a practical, unchristian diplomacy, not of Christianity." This may be some consolation to the Christians, but the truth remains unrefuted. In what is the failure of Christianity? Undoubtedly in the moral condition of its followers. Has not this then suffered? To examine this we will have to look back to the wars of the recent years. The marauding expedition of Italy to Tripoly is yet fresh in our memory. The events of the last Balkan war are also not forgotten. Inoffensive persons were recklessly killed and driven from their homes simply because they happened to be Moslems. Innocent women and children were nailed to crosses and put to unheard of cruelties. Our heirs stand on their ends when we read the accounts of French barbarities in Africa.

Has Christianity done anything to better the moral and spiritual condition of the depressed masses, the so-called criminal tribes and the African savages to convert whom millions of pounds are thrown away annually ? Has it weaned them from drink ? Has it stopped that vile and cursed traffic in human virtue called " white slave trade " ? On the contrary unfortunately for Christianity we have much reliable evidence that it has not. Christianity has failed to remove the feeling of inequality among the different races and colours. It has been carried even into the churches. The white does not like to kneel beside his black brother, the Brahmin convert fears to be touched by the Sudra, or the untouchable. Drinking far from being stopped is encouraged but too freely ; as wine figures so very prominently in one of the most important Christian ceremonials.

" Can it be right," asks the Metropolitan, " can it be Christ's will and teaching that man should fight," ? He says, no. But let us say, yes. Has he so soon forgotten what Christ had said : " I come not to send peace but a sword " " to set a man against his father." For 2,000 years the message of peace has been preached but can any Christian proudly point out a single period of peace in the history of Christianity ?

Somebody will say that in spite of all these it had successes. Yes undoubtedly. But to what are they due : to the cheap and easy Salvation. Its chief attraction was that Jesus had atoned for the sins of his followers. But let the Christians know that the so-called atonement of Jesus is a mere delusion.

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The Bible and War.

A Christian writer in the *Pioneer* of February 6, 1915, writing in reply to another Christian, says :—

I would ask him, do any of the texts of the scripture which he has quoted really advocate the kind of 'peace' which we have in mind, namely, international peace, peace as opposed to war. Take for example, the text, "The kingdom of God is not meat and drink, but righteousness and peace and joy in the Holy Ghost." Surely it is individual and spiritual peace, and not international and material peace, which St. Paul had in mind when he wrote this. And so, I think, with the other texts. Moreover, there are not wanting in the Bible texts which on their face afford strong countenance to war. For instance—

"Think not that I am come to send peace on earth : I came not to send peace, but a sword." (Matt. 10 : 34.)

"With good advice make war." (Pro. 20 : 18.)

"The Lord is a man of war." (Ex. 15 : 3.)

"Blessed be the Lord my strength, which teacheth my hands to war and my fingers to fight." (Ps. 144 : 1.)

But I have no desire to rely upon isolated texts. What I desire to draw atteution to are the facts (1) that Jesus is not recorded to have uttered a single sentence in definite condemnaion of international war, and (2) that whole books of the Bible are powerfully animated by the spirit of battle. The pacifist may rejoin that the Israelitish wars were righteous wars, waged in defence of goodness and virtue and humanity. The candid student of those wars may well be inclined to doubt this, and rather to hold them to be the aggressive wars of a virile and expanding nation.

Sayings and Doings of the Holy Prophet.

(*a*) *The excellence of truthfulness and the sin of lying.*

The Holy Prophet, may peace and the blessings of God be upon him, said, "Speaking the truth leads to virtue and virtue leads to heaven. Verily a man speaks the truth with the result that he is at last ranked by God among the Righteous. Lying, on the other hand, leads to sin, and sin leads to hell. Verily a man lies with the result that at last he is held as a liar by God."

(*b*) The Holy Prophet said, "There are three characteristics of a hypocrite. When he makes a statement, he tells a lie; when he makes a promise, he breaks it; and when he is entrusted with anything, he betrays his trust.

(*c*) The Holy Prophet in one of his visions saw a man the corners of whose mouth were being rent asunder, and he was informed that this man was a liar who spoke lies which were reported from him and given a wide circulation and that he would continue to undergo this punishment to the day of resurrection.

(*d*) *Patience.*

The Holy Prophet said, "Nobody displays a greater endurance of the offensive language which he hears than God who hears men attributing to Him a son and who yet grants them health and sustains them."

(*e*) *The Holy Prophet's fear of God.*

Ayesha says, the Holy Prophet did something and permitted others to do the same but some of the people kept aloof from it. When the Holy Prophet heard of this, he delivered an address to the people. He first praised God and then said 'What sort of people are they who keep aloof from a thing which I do. By Allah, I have greater knowledge of God than they and have a greater fear of His displeasure."

(*f*) *Modesty of the Holy Prophet* :—

Abu Saeed Khadree says :—

The Holy Prophet was more modest than a maiden in her curtain. When he saw anything which he disliked, we knew it from his face.

(*g*) *Calling one's brother kafir (unbeliever)*

When a man says to his brother: 'O infidel,' then one or other of them becomes so (*i.e.* if the person who is addressed as infidel does not deserve the epithet then the epithet reverts to the person who called his brother infidel).

(*h*) *Prohibition against suicide.*

The Holy Prophet said: "Whoever swears by a faith other than Islam, lyingly, is as he says; and whoever kills himself with anything, will be punished therewith in hell-fire; and to curse a believer is like killing him; and to accuse him of infidelity, is like killing him."

(*i*) *Prohibition against making prayers so long as to try the patience of the congregation.*

(1) Ma'az son of Jabal used to offer his prayers with the Holy Prophet and then he came to his own people, and led their prayers, reciting sura Baqara (chapter ii). One of the people instead of joining the congregation in the service said a short prayed, separately and went away. Ma'az hearing this said, the man was not a sincere Muslim. When the man heard this, he came to the Holy Prophet, may peace and the blessings of God be upon him and said, "We are a people who work with our own hands and irrigate the fields with our camels. Ma'az led the prayers yesterday, reciting the Baqara; so I stood aside and said my prayers separately, and he thought that I was a hypocrite." Then the Holy Prophet, may peace and blessings of God be upon him, said "O Ma'az, dost thou cause others to sin (repeating these words three times). Read short surahs like surahs Ashshams (xci) and Al-A'ala (lxxxvii)."

(2) A man came to the Holy Prophet and said, "I do not join the congregation in the morning prayer because the man who leads the service makes it very lengthy." The reporter says, he never saw the Holy Prophet more angry than he was on that day. He said: "O men, there are among you those who make others disgusted with prayers. So whichever of you leads the prayers, let him make them short, for there are in the congregation men who are old, and sick and those who have other duties to attend to."

(*j*) *How to make amends for sins committed—*

"When any one among you should swear, saying, I swear by

Lat and *Uzza* (names of gods), let him atone for this sin by saying, There is no god but Allah; and whoever says to his brother, 'Come, let us gamble,' let him atone for this sin by giving alms."

(k) Stray animals and what is picked up from ground—

A person asked the Holy Prophet (may peace and the blessings of God be upon him) about the money that is found lying on the ground. The Holy Prophet replied "Proclaim about it for one year, then make yourself familiar with the string and the purse and spend the money. If its owner comes, then pay the money to him." Then the man asked about a stray goat. The Holy Prophet said, "Take it, for it is either for thee, or for thy brother or for the wolf." Then the man asked whether he could also take a stray camel. The Holy Prophet was greatly displeased to hear this, his face turned red and he said "What concern hast thou with a stray camel? It has with it its foot and its stomach until its master finds it?"

(l) The Holy Prophet's night prayers.

The Holy Prophet, may peace and the blessings of God be upon him, had a small enclosure made for him of mats adjacent to his house to say his night prayers in. One night he entered the enclosure and began to say his prayers. As the mat-walls of the encolsure were not high enough, people saw him, and followed him in his prayers, standing in lines outside the enclosure. They, continued to do so for two or three nights. When the Holy Prophet, may peace and the blessings of God be upon him, saw this he one night did not come out. The people, after waiting for him, began to call him and knock at his door. The Holy Prophet came out and he was angry and he said: "You continued to follow me in my night prayers, until I feared lest they be made obligatory on you. So you should say your prayers at home; for the best of one's prayers are those which he says privately in his house, excepting the compulsory prayers which he must offer with the congregation in the mosque."

(m) True Strength—

Strong is not he who overthrows his opponent in a wrestling match, but strong is he who controls himself at the time of anger.

(n) Anger—

A man said to the Holy Prophet, may peace and the blessings of God be upon him, 'Give me some instructions to follow.' The Holy Prophet said, "Control yourself at the time of anger." The man repeated his request many times and every time the reply was : "Control yourself at the time of anger."

(o) Modesty.

1. Omar reported that the Holy Prophet, on whom be peace and blessings of God, said, "Modesty always brings good" Bashir son of Kaab, said, "It is written in the *Hikmat* that there is dignity in modesty, and that there is peace in modesty." Omar said to him, (indignantly) "I report to you the words of the Holy Prophet and you quote to me your book."

2. Abdullah bin Omar says, the Holy Prophet, on whom be peace and blessings of God, passed by a man who was rebuking his brother for his modesty and was threatening to beat him if he did not give it up. The Holy Prophet said to him. "Let him alone, for modesty is a part of faith."

3. "When a person becomes immodest, then he does what he pleases," *i.e.*, immodesty emboldens one to commit every kind of evil.

(p) A simile for a believer.

Abdullah son of Omar says, "The Holy Prophet said 'a believer was like a green tree, the leaves of which fall not, nor are they broken. The people said, it was such and such tree; I intended to say, it was the date tree, but being only a youth at that time, I did not speak out of modesty. The Holy Prophet said, the tree to which a believer bore resemblance was the date-tree. I spoke of this to my father (Omar) afterwards, who said, 'If you had spoken at that time, it would have given me unbounded pleasure.' "

(r) Facility in religion.

1. The Holy Prophet liked to make religion easy and light for the people. When the Holy Prophet sent two of his companions as missionaries to Yemen, he gave them the following directions :—

"Make religion easy and not difficult; gladden men by good news and do not scare them away; and obey each other."

2. Arzaq bin Rais says, we were sitting on the banks of a stream in Al-Ahwaz, when Abu Barza Al-Aslami came on horse-

back. He dismounted from his horse and began to say his prayers. While he was thus engaged his horse ran away. Seeing this he abandoned his prayers and followed the horse until he overtook it. Then he came back, tied the horse and said his prayers. One of us said to the people present there: "Look at this gentleman. He abandoned his prayers for the sake of his horse." Abu Bazra, hearing this remark, said, "No body ever found fault with me since I was separated from the Prophet of God. My destination was distant; if I had finished the prayers and let the horse go, I should not have reached my home till nightfall. I had lived in the company of the Holy Prophet and knew how he made religion easy."

(*s*) *Intoxicating liquors.*

Abu Moosa said, "O Prophet of God, I am in a land where people make a liquor of honey, which they call *bita* and a liquor of barley, which they call *Mizr*." The Holy Prophet replied, "Everything which intoxicates is unlawful."

(*t*) *Character of the Holy Prophet.*

1. Ayesha says, the Holy Prophet was never given a choice between two things but he chose the easier of the two, provided it was not a sin, but if it was a sin, no body kept himself as aloof from it as he did; and he never retaliated in any matter for his own sake, but when there was a question of the glory of Allah, he retaliated for Allah's sake.

2. Abu Huraira says, an Arab of the desert began to make water in the mosque and the people stood up to hinder him from doing so. The Holy Prophet said, "Leave him alone and when he has made water pour a bucket of water there, for verily ye are raised to make things easy for men and not to make them difficult."

3. Anas son of Malik says:—The Holy Prophet (on whom be peace and the blessings of God) mixed with us freely and spoke playfully with my younger brother, who was a small child.

(*u*) *Qualities of a Muslim.*

"A Believer," said the Holy Prophet, "is not stung twice from the same hole."

(*v*) *Our duties to our guests.*

1. Abdullah b. Omar says:—The Holy Prophet, on whom

be peace and the blessings of God, said to me, "Am I rightly informed that you pass the night in prayer and keep fast during the day?" I replied in the affirmative. He said, "Do no do so; both sleep and pray; and fast not all days, but fast on some days and break fast on others; for thy body has a claim on thee, and thy eye has a claim on thee, and thy guest has a claim on thee. and thy wife has a claim on thee. It is sufficient for thee to fast only three days in a month, for God grants a tenfold reward, and thus by fasting three days in every month one, as it were, fasts the whole of his life." I said, "I can fast longer than this." He replied "Then fast for three days in every week." I again said "I can fast longer even than this." "Then keep the fast of David, the Prophet of God." "What was the fast of the Prophet David?" inquired I. The Holy Prophet said, "He fasted every other day."

2. The Holy Prophet said, Whoever believes in Allah and the Last day should honour his guest. A guest should be specially treated for a day and a night; he should be entertained for three days and what is spent after this is charity. It is not lawful for a guest to inconvenience his host by his long stay.

3. "Whoever believes in Allah and the Last day, let him not injure his neighbour; whoever believes in Allah and the Last day, let him honour his guest; whoever believes in Allah and the Last day, let him be kind to his relations; and whoever believes in Allah and the Last day, let him say what is good or be silent."

(w) The Golden mean.

Abu Juhaifa says, The Holy Prophet, on whom be peace and the blessings of God, established brotherhood between Salman and Abud Darda. Salman visited Abud-Darda and found his wife dejected. He said to her, "What is the matter with thee?" She replied, "Thy brother Abud Darda has no desire for the things of the world." Then came Abud Darda and prepared food for Salman and said to him, "Have it, for I am keeping a fast." "By no means will I take it unless you sit with me," replied Salman. Then Abud Darda ate the food with Salman. When it was night, Abud Darda rose to say his all-night-long prayers (besides the compulsory night prayers). Salman said to him, "Go to bed" and he went to sleep, but after some time he again rose to say the night prayers and again Salman bade him go to bed. In the latter part of the night, Salman said to him "Rise and say your prayers," and both said their prayers. Then Salman said to him, "You owe certain duties to your Lord, and certain duties to your own self, and certain duties to your wife; so give each one his due. In the morning Abud Darda came to the Prophet of God and told him what had happend and the Holy Prophet, peace and blessings of God be upon him, said, "Salman is right."

(*x*) *Honouring the old*—

Abdullah b. Sahl and Muhaisa b. Masood went to Khaibar and became separated from each other in the date trees. Abdullah was murdered. Abdur Rahman son of Sahl and Huwaisa and Muhaisa sons of Mas'ood came to the Holy Prophet and spoke to him about their deceased companian. Abdurrahman, who was the youngest of the party, began the conversation. The Holy Prophet said "Give honour to him who is older than you." Then they told him what had happened to their companion. The Holy Prophet said, "You will have a right to the blood-money if fifty of you swear that Abdullah was murdered by the Jews." They said, "None of us saw him being murdered." Then the Jews will get themselves absolved from paying the blood-money if fifty of them swear that he had not been murdered by the Jews," said the Holy Prophet. They replied, "O Prophet of God they are infidels, and will swear falsely." Then the Holy Prophet himself paid them the blood-money.

(*y*) *Poetry*—

1. The Holy Prophet said, 'There is sometimes wisdom in poetry."

2. The Holy Prophet once stumbled at a stone in walking and one of his fingers began to bleed. Then he addressed his finger in the following lines of poetry:—

هل انت اصبع دميت - وفى سبيل الله ما لا قيت

"Thou art not but a finger which hast bled,
And it is in the way of God that thou hast suffered."

(*z*) *The Hvly Prophet's devotion to God*—

The Holy Prophet said, the truest word that was ever spoken by a poet is the one which Labid spoke and which runs thus:—

الا كل شيى ما خلا الله باطل

"Beware! everything beside Allah is vain."

Our National Salvation.

The Mussulman of Calcutta in its issue of the 12th February, has raised a very serious question, the vital question, on the answer of which hinges the regeneration of the Mussulmans. "What do we want ?" is the question. Truly says *The Mussulman*, "Wealth is not the essential thing needed, education is not the essential thing needed, power is not the essential thing needed, position is not the essential thing needed, even inoffensive character is not the essential thing needed, in a people to improve their national lot........." Let us examine this statement and it will become clearer. There are many people even among highly educated men who think that all we want is wealth. "Give us wealth," they say, "and we will give you everything." They forget that money is like bricks. Bricks are no doubt needed to make a house but they cannot form themselves into a fine building. They are dead things. An engineer is the essential thing needed for constructing a fine building. If he has not bricks ready-made he can create bricks. Look into the history of the builders of nations. Were they rich men ? Were their followers rich men ? Moses was poor, and his followers were poor. Jesus was poor, and his followers were few, poor, and weak. Then look at the greatest and the most successful of the prophets, the real builders of nations, I mean the great Prophet of Arabia (peace and blessings of God be on him). He himself was an orphan, brought up by his poor relatives. Look at the beginning of his career. One man against the whole world ! He had no wealth, no power, no education as people call it. Then look at the close of his career and again at the later period still. Afterwards the Muslims got wealth; that is a matter of history, I will not go into that now. But why are they poor now ? When they lost the thing that made them wealthy, they lost their wealth too. Then, again, look at the Jews, they are proverbially rich, but what is their condition after all ? For centuries after centuries, a nation without home, without a place of safety, driven from one country to another and prosecuted all through ? In India, our home, look at the Sowcars, the money-lending class, and the Marwaries, are they the most advanced people? Thus it is clear that wealth is not the essential thing needed.

Then comes the question of education. I do not mean education in its highest and truest sense, but education as it is understood nowadays by the "educated people." In India almost all of those who are regarded as the leaders of thought laid the greatest stress on education. The Mussulmas have tried this method for about a quarter of a century. And now a sectiou of the people, though very small, claims to be educated. But what is the result? I do not go so far as my friend "The Mussulman" to say, "It is gensally known that a considerable section of those of our people who pass for being educated, live no better than animal lives, and how can it therefore be expected that the spread of education throughout the length and breadth of the country will bring about the millennium which all true patriots long for?" I say they are better than animals, their lives are not marked by that gross, shameless sensuality which characterised men of similar class a few generations ago. But what are they after all? The best of them may be described in the words of Wordsworth :—

"We must run glittering like streams,
Or we are undone"

This glittering-stream-like sort of existence is the be-all and end-all of their lives.

"Plain-living and high-thinking is no more."

A good position, social applause or at least a Government title is all that they long for. They will sacrifice anything for it. If they are not able to achieve it they are "undone." Their life may be summed up in the words "Do what you like, tell lies, sacrifice your conscience, do what you will to gain and maintain your position but only be decent," This 'position' is their god before which they will sacrifice anything.

There is another disease in the educated Muhammadans. They cry "Our community, O, our community!" They cry for their community while they forget their own souls. Their inner life is most undesirable, but they are very loud in professing their love for their community. Can the blind lead the blind? Can this sort of people save the community? Never. These 'edu-

-cated people' are not only doing injustice to themselves but what is more, they are setting a very bad example to the younger generation, the hopes of the community.

This shallow and hollow life is the product of education. There is another class of our leaders who think that political power is the essential thing needed, "Give us self-government," they say, "and we will achieve everything." But why can they not achieve everything now? They have enough of liberty to achieve anything. Again, had we no political power? But why did we lose it? Well, Afghanistan is still independent, Turkey is still independent, but what are they doing? Power is a very great thing, no doubt, but power in the hands of undeserving men is not a blessing but a curse. Supposing that India becomes free to-day, do you think that the Indians can save it from foreign attacks? Can the Indians maintain the peace of the country? God is not like a foolish father who gives a knife to the baby, simply because it cries for it, to hurt its own self. Mankind has not yet reached such a stage that powerful nations will allow a weak people peacefully to work out its own salvation. Might is still right. Civilisation has not yet accepted a wider ideal than patriotism. Universal brotherhood is still a dream of the past. So we must take things at they are. As long as we are not sufficiently advanced we must live under the protection of some foreign Power and the Power under which we live is the best in the world now. So it is clear that political power will not help us much. The amount of liberty we have got is not small. We should see what use we are making of the freedom we enjoy and should not be impatient for what others enjoy.

We see that neither wealth nor 'education' nor political power can enable the Muslims to achieve their national salvation. Where then lies the remedy? Before seeking the remedy we must ascertain the disease. But the Muslims are not diseased, they have reached a worse stage. A diseased man has still life in him. Truly says *The Mussulman*: "We the Indian Mussulmans have no life, no spirit. ....The paradoxical experssion of dead living beings is the term best applicable to us." Hence what we need is life, true life as the Musssulman suggests. But how can we get this life? A dead body cannot become living of itself. Fire is needed to produce fire, so life is needed to produce life.

To be continued.

M. A.

Appreciations.

Mr. A. Fraser Hill, 'St. Elino', Burnie, Tasmania, says :—

"I have just received your packet containing two copies of the *Review of Religions* for October 1914.........I can see that in this number the article 'The Ahmadiya movement and Ahmad's place among the prophets', is exactly the right class of literature to appeal to thousands of thinking English men and women."

Mr. A. Lapraste Talla, Geneva, Switzerland, writes in his letter dated the 21st December, 1914 :—

"The Leaflets 'Prophecies that all men should know' reached me safely and I thank you for them. I have already given away a few of them to friends. I see that past prophecies have been fulfilled indeed. Especially I recognise and acknowledge that the prophecy about Dr. Dowie's death has been wholly true."

Mr. J. I. T. Long, M.D., Fruitland, after perusing the *Teachings of Islam* by Hazrat Mirza Ghulam Ahmad, the Promised Messiah, acknowledges the holy author to be "a prophet and in close touch with God."

An English lady says :—

"I have many times read that beautiful book, '*The Teachings of Islam*.' I have had it in the house many months and it does indeed increase one's knowledge. I learn some new truth every time I read it.........When I received '*The Teachings of Islam*,' I read it right through that same day and lay awake nearly all night thinking about it. It is awonderful book. I wish I had been privileged to come into touch with that great master Ahmad. I can just imagine that his presence would thrill one's body and that he would radiate a wealth of peace and power. It is impossible to guage the height of spirituality to which he attained........ He did indeed express the concentrated thought not only of Jesus and Mohammed, but of all the prophets and masters that have ever lived on the earth."

Mr. E. M. Zwahen, acknowledging the receipt of a pamphlet, entitled, 'The Islamic mode of worship' (reprinted from the *Review of Religions* for April, 1915), says :—

"I admire the adoration and respect with which the Muslim looks up to his maker.........The prayers are very beautiful."

Mary A. Hunt (Aurora, U. S. A.) writes :—

"Your little booklet and circular (Prophecies that all men should know) are very welcome, I assure you. I am much interested in the prophecies of Ahmad "The Promised Messiah" and shall make good use of them. The Islamic mode of worship is conducted according to the understanding of the devotee and the quality of the emotion or inspiration that impels the human being."

A Very Successful Lecture on Islam.

It is gratifying to learn that the efforts of our brother, Chaudri Fateh Muhammad Sayal, M.A., are meeting with success. Though English people are nowadays too much engrossed with matters pertaining to the Great War, yet there are not wanting people who, in spite of the din of war, can afford to lend an ear to the voice of the Ahmadi preacher. Our brother was invited by the Portsmouth Lodge of the Theosophical Society to deliver a lecture on Islam in their headquarters at Southsea which he did on 10th January and the following is a brief report of this lecture as given in the *Evening News* (Portsmouth) dated 11th January, 1915 :—

"An interesting and instructive lecture on 'Islam, as interpreted by a Muslim' was given at the local headquarters of Theosophical Society Yesterday afternoon, by Mr. Fateh Mohammed Sayal, M.A. It was no new religion that Mohammad taught. 'To obey the laws of God and to be kind to His creatures, that was the religion from the beginning,' said the prophet, and the purpose of religion was 'to rouse man to know himself.' It was a mistake to think that Islam separated God from human beings. Good, it taught, must prevail and evil go under, as the righteous man was nearer God than the evil one. The Western idea that Islam taught that woman had no soul was absurd. She was regarded as the spiritual equal of man, and had legal property rights which she did not possess in England; but it was as a mother, rather than as a wife, that she was revered. In spite of the weather, the lecture-room was filled by an appreciative audience, who asked many questions at the close of the address."

The lecture was so much liked by the audience, that the lecturer, before quitting the hall, was requested by the members of the Theosophical Lodge to deliver another lecture at Southsea next month. Most of the members of the Lodge saw Mr. Sayal after the lecture and all told him that their thoughts about Islam had undergone a complete change.

Mr. J. A. Edward Wren, Secretary to the Portsmouth Lodge of the Theosophical Society, wrote to Mr. Sayal a few days after the meeting:—

"I saw Miss Green, the president of the Southampton Lodge, to-day and told her about your lecture and how much we liked it. She was very interested, and I gave her my copy of your syllabus. I think you will probably hear from her. Would you be so kind as to send me another copy of your syllabus, or, if you can spare, one or two extra ones. I might be able some time to pass them on to interested people."

A Lady wrote to Mr. Sayal, a day after the meeting: "It is impossible for me to express how delighted I am to have had the pleasure of hearing your lecture on Islam. I have so often wished it were possible to hear some lectures on Islam in Southsea... I hope you will see your way clear to comply with the wishes of the members of the Theosophical Society and that you will come to Southsea many many times. I feel there was much good seed sown yesterday."

Mr. Khalid Sheldrake writes:—

"Mr Sayal is doing splendid work. He is a good man and I am proud to count him as one of my best friends.................. A convert of mine who heard him speak at Southsea spoke highly of his abilities and said, 'he quite held his own' with the questioners."

* * *

Dr. Eliot on Christianity.

Dr. Charles W. Eliot, President Emeritus of Harward University, in a lecture at Witherspoon Hall, on December 29, under the auspices of the Unitarian Churches of the city, made some very scathing remarks about church Christianity. The churches, he held, as reported in the *Public Ledger* and the *Truth Seeker*, have lost their hold, because of their adherence to archaic formularies that thinking men of the twentieth century look upon without reverence. God, as pictured by the so-called Chrishtians, is unjust and martial, and the story of Christ's suffering to save souls of humanity is only revolting to beings with a true sense of justice in their hearts. The idea of an individual taking upon himself the sins of thousands would never be accepted in a modern court of justice. Yet we are expected to believe that an all-wise, all-mercful Creator would impose such an unjust sacrifice upon His Son; that an innocent being should suffer while the guilty go free. It is incredible that any rational being should accept such a basis for religious belief."

The Christian Churches, Dr. Elliot continued, far from joining in a concerted effort to stamp out war, have in the past centuries actually supported it. Their very hymns of praise, he pointed out, are steeped in the martial spirit. And he quoted:

"The Son of God goes forth to war,
A kingly crown to gain."

He then mentioned "Outward Christian Soldiers" and other hymns as typical of the manner in which the Church draws its imagery from the battlefield.

The Speaker dwelt at length upon the utter impotence of the Christian churches to advance the cause of liberty throughout the world. He denied that the churches had contributed to the rapid advance of civilization made within the last two centuries, but attributed this to the labours of the Scientists. The churches saw in science a natural foe and systematically obstructed its progress. Not only have the churches ceased to be the social centres they were in the past, but the Sunday schools as well have become so inefficient that they compare unfavourably with the day schools with regard to instruction in elementary ethics.

The churches in Europe, Dr. Eliot said, were not only powerless to prevent the miseries and horrors of war, but they did not play an important part in the work of alleviating these horrors. Rescue work, nursing and other humane undertakings in the theatre of hostilities were for the most part directed by secular organisations.

Restricted Morality of the Gospels.

Mr. M. M. Mangasarian writing in the *Truth Seeker* of New York, says :—

My first general criticism of the morality of the Gospels is that it lacks *universality.* It is the morality of a sect, a coterie, a clique. It is not meant for all peoples. Class morality was all that Jesus had in mind. Jesus was not a cosmopolite. He was a Hebrew before he was a man. It was not he who said, "The world is my country."

What Jesus had in mind was not humanity, but a particular race. Israel was the nation that monopolized his attention, and in that nation his interest was limited to those that believed in him as the Messiah. His disciples were all of one race, and he emphatically warned them against going into the cities of the Gentiles to preach the gospel. He tells them that he was sent expressly and exclusively for the lost sheep of the house of Israel.

Of course, we are familiar with the "Go ye into all the world and preach the gospel to every creature," but Jesus is supposed to have given that commandment after his *death.* In his lifetime he said, " Go not into the cities and towns of the Gentiles." If he said, "Go not to the Gentiles!" when he was living, the "Go to the Gentiles!" after his death has all the earmarks of an interpolation. The two statements squarely contradict each other. Granting that Jesus knew what he had come to do, he could not have given both commandnents. Moreover, from the conduct of the apostles who refused to go to the Gentiles until Paul came into the movement, it may be concluded that Jesus did not change his mind on the matter of his being sent " only for the lost children of the house of Isreal." Besides, it has to be proven first that Jesus *rose* from the dead before we will consider the evidence that after his resurrection he changed his mind about preaching also to the Gentiles.

The thought of Jesus is as Hebraic as are his sympathies. His God is invariably the " God of Abraham, Isaac and Jacob."

Suppose he had also said, "The God of Abraham, Confucius and Socrates!" Ah, if Jesus had only said that!

The heaven of Jesus is also quite Semitic. His twelve apostles are to sit upon twelve thrones to judge the *twelve tribes of Israel.* There is no mention of anybody else sitting on a throne, or of anybody else in heaven except Jews. People will come from the east aud the west, from the north and the south to meet their father, *Abraham*, in heaven. The cosmography or topography of the world to come is also Palestinian. It has as many gates as there are sons of Jacob; all its inhabitahts have Hebraic names; and just as on earth, outside of Judea, the whole world was *heathen*, in the next world, heaven is where Abraham and his children dwell; the rest of the universe is one vast *hell.* Indeed, to Jesus heaven meant "Ahraham's bosom." And we repeatedly come across the phrase, "the heavenly Jerualem," in the New Testament, as the name of the abode of the blessed. Is it likely that a man so racial, so sectarian, so circumscribed in his thought and sympathies could assume and fulfill the role of a universal teacher?

* * *

A Farewell.

Our new missionary, Maulawi Hafiz GhulamMuhammad, B.A., left Qadian for Ceylon on Saturday, the 20th February, 1915. The whole Ahmadiyya community at Qadian poured out to bid him adieu. After working among the people of Ceylon for a few months, the Maulawi will sail for Maritius where, as in Ceylon, a number of educated gentlemen have already accepted the promised Messiah and joined the Ahmadiyya brotherhood. The Maulawi graduated from the M. A. O. College, Aligarh, is a scholar of Arabic and Hebrew and knows the Holy Quran by heart. He is well acquainted with Islamic Theology, being one of the shining pupils of the late Hazrat Maulawi Hafiz Hakeem Noorud Din (first successor to the promised Messiah), one of the greatest scholars of the present age. We bid our brother God-speed.

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بسم الله الرحمن الرحيم

نحمده و نصلي على رسوله الكريم

The development of Faith in an Individual Muslim.

One of the innate feelings of man which we see implanted in his very nature, is a search after an Almighty Being to whom he is drawn by a hidden magnetic power acting upon his soul. Its first manifestation takes place with the birth of the child. As soon as a child is born, it is led by an instinctive desire to incline to its mother, and corresponding to the maternal instinct of love, it shows an instinctive impulse of attachment to its mother. This attraction which thus draws the child toward its parent points to the secret magnetism implanted by nature in the soul of man which draws him towards his Maker, Preserver and Benefactor, the true object of adoration. It is this same attraction which excites the affections of men to tend towards, and take their rest in, some external object. The attraction of wealth, the charm of beauty, and the fascination of sweet and charming voices, are so many indications of some greater, nobler and real object of love, and some greater power underlying all these, which draws all hearts towards it. But as imperfect human reason cannot comprehend, nor material eye discover this mysterious being, who, hidden like heat, in every soul, is invisible to all, a true knowledge of Him has been attended with the greatest difficulties, and blunders have been made concerning His recognition. Superstitions and gross credulity have given the homage due to God to frail creatures, and material things. This blunder has been beautifully illustrated by the Holy Quran in a simile where the world is likened to a crystal palace paved with clear glass. Under this transparent floor of glass flows a strong current of water. A superficial eye that witnesses the scene, mistakes the glass for the water, being unable to attain to the reality and discover the truth. That through which the water is seen is wrongly taken as water itself. Such are the great heavenly bodies that we see in the universe which only reveal the existence of the powerful Being working behind them all. But faulty human judgment bows its head in worship before them under the same delusion as the eye in the above illustration, which mistook transparent glass for water. The Being that manifests Himself through these glasses is quite different from the bodies themselves. The polytheist is foolish enough to attribute the work which is done by the great power to the material things through which that power is manifested. This is the interpretation of the verse in the Holy Quran, "This is not the water which thou fearest, but a palace floored with clear glass." In another verse the Holy Quran adduces the following argument in support of this hidden attraction towards God, "When the Lord God said to the souls, 'Am I not your Lord?' They said, 'Yea, we do bear witness.'" In this verse Almighty God relates in the form of a dialogue a characteristic of the soul, which He has implanted in its nature.

Traditional Stage.

Advancing from natural belief we enter into traditional stage. A Hindu boy worships stones, and a Christian believes that God is the third of the three, and a Muslim boy believes and says "There is no God but Allah." All of them believe, not because they understand it, or can attach any meaning to the belief, but only because they have been taught so by their parents or teachers. They accept what is taught them as truth, without questioning it.

Most of the people among all religions live and die in the same condition, they never investigate the truth of what they have been taught by the traditional belief of their parents, and they remain children in religion, while they grow intelligent men and women in other respects. Whether right or wrong their religion is the tradition of their people. Thus the most reasonable and beneficial teachings and also the most harmful superstitions are carried on from generation to generation to benefit or plague humanity.

The Intellectual Stage.

But there are people who have very active intelligence and inquiring minds, and they are not satisfied with what they have learned from others, but try to search out the truth for themselves. At this stage the seeker after truth is in a very critical position. If what was taught him by his parents proves to be good and right, his faith will be strengthened; but if there is something wrong in the traditional religion, he begins to doubt, and often comes to complete religious shipwreck. His nature and his traditions demand belief, but his reason compels him to believe what is right and refuse what is wrong. Thus, man divided against himself falls to the ground. Therefore parents and teachers ought to take great care not to teach anything to a child which is wrong or superstitious. If they do, they do it at the peril of making them atheists in later life. Superstition and atheism go together, the more superstitious a religion is the more atheists it breeds. There are practically no atheists among the Muslims, because Muslim youth is saved from many of the difficulties through which the followers of other religions have to struggle. Belief in one God and the prophethood of Muhammad is quite simple and reasonable. The life of Muhammad, his teachings, his character, his success against overwhelming odds, the good he did to his own people and to the world at large, all of them go to prove his divine mission.

In connection with this it should be borne in mind that the truth of Islam does not wholly depend upon the simplicity of its beliefs and the reasonableness of its teachings but the Quran also proceeds on argumentative lines.

Why should we believe that there is no deity but Allah and Muhammad is His prophet? The appeal is made to human nature. There is a strong sense of gratitude in human nature and we naturally love our benefactors. So we read in the Quran "God's behest has come, then hasten it not. He is perfect and above what they associate with Him. By His own behest He causes the angels to descend with revelation upon whom He pleaseth among His servants, bidding them 'Warn that there is no God but Me, therefore associate none other with Me. He has created the heaven and the earth with a true purpose, high is He above those whom they associate with Him. He hath created man from a seed, and He hath created cattle for you : from them you get warm garments and of them you eat. They beseem you well when you fetch them home and when you drive them forth to pastures; and they carry your burdens to lands which you could not otherwise reach without great hardship : for your God is Compassionate, Merciful. He has given you horses, mules and asses, that you may ride and for your ornament : and He will create other things (for carriage) of which ye know not. It is He that causeth the rain to descend from clouds whereof ye drink and water the plants on which your cattle feed. By it He causeth the corn, and the olives, and the palm trees, and the grapes to grow for you, and all kinds of fruits. Surely herein are signs (of divine love and providence) for those who *ponder*. He hath subjected the night and the day to your service, and the sun and the moon and the stars are subjected to you by His command. Verily there are signs in this for those who *understand*.

"He hath given dominion to you over all that He hath created in the earth. Verily there are signs in this for those who *reflect*. It is He who has put the sea at your service that you might eat of its fresh fish, and take from it ornaments to wear. And thou seest the ships furrowing the waves so that you may enrich yourselves, and that you might *give thanks*,

"He hath placed firm mountains upon the earth, lest it be unstable ; and He hath made rivers and paths and landmarks for your guidance, and by the stars too are men guided. Shall He then who createth, be as he who createth not ? Will you not consider ?

"If you would reckon up the favours of God you could not count them. Verily God is Gracious, Merciful. God knoweth what you conceal and what you display, and those whom they worship beside God create nothing, but are themselves created : dead are they, lifeless, and they know not when they shall be raised. Therefore your God (the object of your worship, obedience and love) is one God." (xvi, 2—23.)

In these verses man is reminded of the favours he has received from His maker, and is taught that God is the chief object of worship, because He has created all things, and can and will go on creating: and that there is no deity beside God, for everything in the universe is created by God, and therefore nothing can be His equal.

Another argument for the unity of God is given in the verse "Had there been Gods in the universe beside Allah it would have been disordered, so perfect is God the Lord of the throne and free from what they attribute to Him." (xxi, 23.)

We can imagine only one supreme being, and all the different forces working in the universe are under one force, otherwise their harmonious working would have been impossible. All laws tend to be gradually under one law, and all sources converge into one great source.

Now let us examine the second part of the Kalima, "I bear witness that Muhammad is His servant and messenger."

We observe a uniform providence and economy in nature. Nothing is systematically neglected, yet nothing is uselessly bestowed. Those who have passed any portion of their lives in a tropical climate know well how eagerly the sky is watched for some appearance of the rain-laden clouds, which are to restore the earth and everything on it to renewed freshness and life, after the intense and parching heat has rendered everything dead and lifeless, As often as the heat turns the face of the earth into a burning desert, the refreshing rain turns it into a delightful garden of flowers again. This phenomenon has been described in the Quran repeatedly and is spoken of as "the causing of the dead to live." But it applies both to the physical and spiritual life of man; just as when physical life begins to stagnate, it is restored to health and freshness by rain, in the same way, when spiritual life is decayed it is restored to purity and to strength by revelation, which descend from heaven in times of spiritual drought, as rain descends from the clouds in time of physical drought. Had the world then suffered from a spiritual drought before the time of Muhammad? Was spiritual life dead or dying? Did he come to restore it to full purity and vigour? The answer to all these questions is a most emphatic yes. All historians agree that never before and never since has the moral, spiritual, and intellectual life of mankind reached so low a level as it had attained during the first half of the seventh century A.D. The whole world was enveloped in one black shroud of ignorance and immorality. The Quran says: "Both land and sea have been corrupted by the misdeeds of mankind." Surely it was time that some divine warner should, "with wise and gentle speech, summon mankind to the way of their Lord."

That there was a real need for the "glad tidings," and the kindly warning" which Muhammad brought is testified to by the following verse of the Quran:—"With truth have we revealed it, and with truth it has come." The revealing of the Quran has not been a causeless, needless, or frivolous act of divine providence. All the degradation and immorality to which mankind had sunk before the advent of Muhammad had been the result of the ascendency of darkness over light and of falsehood over truth. The mission of a divine messenger would have been to reverse the relation, and establish the victory of light over darkness and of truth over falsehood, and Muhammad was raised to accomplish this mission. How nobly and faithfully he fulfilled his charge is witnessed by the history of mankind during the last thirteen centuries; and we also read in the Quran:— "Truth has come, and falsehood has vanished, verily falsehood was bound to perish before truth." Again, as to the object of the teachings contained in the Quran, we read:—"It brings you out of darkness into light."

Having dealt with the necessity and character of the revelation which was required at the time of the advent of Muhammad let us examine his life and the teachings of the Quran, and see whether the purity of the former, and the truth of the latter would justify us in believing the man to be the messenger, and the book to be the Word of God. In order to make our survey as brief as possible we will only consider what some of his contemporaries thought of Muhammad. In his early life he had so conducted himself that he had won from his countrymen the proud title of "the faithful." He was entrusted with the management of the property of a wealthy Meccan widow, named Khadija, a distant relative of Muhammad, and he discharged his trust so faithfully, that Khadija, attracted no less by the qualities of his heart and intellect, than by his physical appearance, offered him her hand in marriage. At the time of the marriage Khadija was more than a dozen years his senior, while Muhammad was 25 years old. It is interesting to know how Khadija had learnt to regard her beloved husband after 15 years of married life. Muhammad was about 40 years old when he first received revelation. He related this to his wife, and also communicated to her his apprehensions of the dangers he would have to encounter on being called to the sacred mission. She comforted him in the following words:—Verily, God will not suffer thee to be disgraced, for thou dischargest thine obligations to thy kindred, and speaketh the truth, and bearest the burden of the heavy-laden, and honourest thy guest and strivest to acquire lost virtues, and succourest the truly afflicted." A noble testimony indeed. A contempory poet says of him :—" He is as generous as a rain-laden cloud, other clouds get their rain from him. He is the guardian of orphans, the protector of widows." And another says :—" He passes the night away from his bed, (in constant prayer), while the unbelievers are in heavy slumbers unwilling to leave their beds."

Muhammad relied on the unsullied purity of his life when he challenged his countrymen with, " Have you ever known me to tell a lie ?", meaning, no doubt, that if he had never dishonoured himself by uttering the smallest falsehood as regards human affairs, how could it be possible that he would be guilty of the heinous sin of being an impostor. The same appeal to the uniform blamelessness of his life is made in the Quran :— " I have dwelt a whole lifetime among you, then do ye not understand " Again, if Muhammad had been the first to claim the dignity of prophethood, there might have been room to imagine that the novelty of the claim would suggest the possibility of a successful imposture to his mind. But various prophets had been raised before him, and there was no possibility of his deceiving the people into a belief in his own mission, as we read in the Quran :—" I am not a novelty among prophets." So he asked his countrymen to weigh him in the balance of the prophets of old. And what was that balance? Success against overwhelming odds. The difficulties in the way of Muhammad were greater than the difficulties in the way of Abraham, Moses, and Jesus put together. That God is the Lord of hosts, and he succours the righteous, was demonstrated in the life of Muhammad on a grand scale, and in the most unmistakable way. Thus God Himself sealed the truth of Muhammad's office to prophethood by confirming his claims by his actions.

Experimental Stage.

When a Muslim has satisfied himself intellectually that whatever was taught to him was true, he naturally wants to put his theory into practice. Mere intellectual satisfaction is not enough. It is only by proving by our personal experience that we can absolutely depend upon a doctrine, and the last shadow of doubt can be removed. Our intellect may mislead us but our action does not. When we put a theory into practice we meet either with failure or success, and that failure or success proves the truth or falsehood of the theory. The Quran recognises this principle, and to prove the doctrines which the book teaches, the reader is asked again and again to put them into practice and see for himself whether they are right or wrong. Definite and clear instructions are given to the wayfarer how to direct his efforts. The life of the prophet is put before the reader as an ideal, and the desirability of emulating his example is insisted upon. He is asked to remain in the company of the righteous, so that he may be influenced by their good example, and that he may be able to imitate them. If he finds himself weak in doing good, he is told always to remember the presence of God, and remember that the fountain-head of life, power, and goodness hates sin and loves righteousness. He is told that he is responsible for all his actions, and his success or failure even in this life depends upon himself. He is asked to remember death, that he may not have an exaggerated love of this world, and he is asked to preach good, that he himself may be shamed into doing good. To find God he is asked to find Him by exerting his whole power and means, and not to depend on any Vicar or Priest. "Exert yourself to the full in the way of God.

says the Quran. Another verse says, " And those who have made all efforts in our way, we shall surely guide them in our path." (xxix, 70). His rule of life is " Be good to others as God has been good to you." (The Quran xxviii, 78). He has to remember this rule of life when he is dealing with others, and he has to obey the laws of Islam steadfastly and reverentially. The Quran says " Those who say, our Lord is Allah, the true God, and then show perseverance and remain faithful and constant under trials and sufferings, the angels descend upon them and say, Fear ye not, neither be ye grieved but rejoice and be happy that ye are heirs to the blessings that have been promised to you. We are your guardians in this life, and in the next." (xl, 1, 31).

In a small book like the Quran, seven hundred times prayer is enjoined on the believer : " Prayer is the soul of obedience to God," says the prophet. The easiest and the surest way to know God, is declared to be through prayer. " Whenever my servants ask thee concerning Me, tell them, verily I am near, I answer the prayer of those who pray whenever they pray to Me but let them hearken unto Me and believe in Me that they may be successful." (ii, 286). At this stage the believer sees clearly that there is the hand of God in the direction of his affairs, and he is guided through his life by a loving and almighty God. He experiences in himself all that bliss and power of doing good that he had read about the prophets of old.

Thus he becomes fully conscious thas he lives, moves and has his being in God. At this stage God begins to teach him directly. The grace of God continues to encourage and strengthen him in his spiritual journey, with inspiring visions and revelations, and gives him consolation in hours of grief. But perfection is not yet attained, because self is not yet utterly annihilated. Even at this stage the love of self at times overpowers him, the vision is dimmed, and he stumbles, sometimes with fatal consequences, as we read in the story of Bal'am.

The last stage in the evolution of faith is reached on attaining to the source of all spiritual qualities. The soul at this stage is, in the words of the Holy Quran, " the soul at rest." Thus it says, " O thou soul that art at rest, return to the Lord, thou being pleased with Him and He being pleased with thee ! so enter among my servants, and enter into my paradise." (lxxxix, 30). At this stage the soul is freed from all weaknesses and frailties and selfish motives, and is braced with spiritual strength. It is perfectly united with God, and cannot live without Him. As water flows with greater force down a slope, and on account of its volume, and total absence of all obstacles, dashes down with an irresistible force, so does the soul at this stage, casting off all trammels, flow unrestrained towards its Maker. It is to this that the words of the following verse refer, " O soul that hast found rest in thy Lord, return to Him." It is in this life, and not after death that great transformation is worked, and it is in this world and not elsewhere that an access to paradise is granted. Again as the soul has been commanded to return to its Lord, it is clear that such a soul finds its support only in its Lord. The love of God is its food, and it drinks at this fountain of life and is therefore delivered from death. At this stage man altogether forgets himself in the love of God and in doing His will: And his whole life is now only for the sake of his Maker. It is to this stage that the name of Islam alludes, for it signifies total resignation to the commands and service of God, and total forgetfulness of self. Thus says the Holy Quran :—" Verily he is saved who sacrfices his life for the sake of God and submits himself to His will ; who does not rest satisfied with mere lip service, but shows it by his performance of righteous deeds. Such a one will surely have his reward from his Lord, and there shall come no fear on him nor shall he be grieved." And again, " Say, (O Muhammad) my prayers and my sacrifices, my life and my death, are for the God whose Lordship extends over the whole universe, and who has no peer." Thus I have been commanded, and I am the first Muslim. This is my path and it is the right one ; therefore follow me and do not follow any other path, and if you do, it will surely take you away from God."

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Some objections against Islam Refuted.

Islam has ever been a thorn in the side of the Christian Missionary. The proof of this is not far to seek. The world is a scene of different warring religions of which Islam is one, but we see that the Christian missionaries do not care a bit about other religions and spend the whole of their time in finding fault with Islam only. They think, it seems, that as long as Islam stands in their way they can expect little success. The moon, it is clear, can not shine in the presence of the sun nor the stars in that of the moon. Hence all their attacks against Islam. It was only the other day that I happened to read some issues of the Nigerian journal "In Leisure Hours." These numbers of the said paper contain a series of articles on Islam by one Archdeacon Melville Jones. The writer has tried to compare the religion of the Cross with the religion of the Crescent. He starts by making a really honourable promise that the comparison he wants to place before his readers is to be made "in no unkind spirit of wanton criticism." But it is one thing to make a promise and quite another to fulfil it. Our most kind critic has hopelessly failed in his attempt at making "no unkind criticism." "Is it kind," I ask the learned critic, "to take up the pen for criticising Islam without having competent knowledge of the Quran and the Islamic traditions?" I can not understand how the conscience of a seeker after truth can allow him to approach any religion whatsoever with the idea of criticisim without first studying it thoroughly. Indeed I can not.

Mr. Melville Jones begins with writing a few sentences in praise of Islam and freely acknowledges its beauties. Then comes a 'but' in his remarks. The dove disappears and the serpent makes its appearance. Our kind critic forgetting all his promises behaves himself most unkindly. His first remark is that Christianity and Islam agree as to the Unity of God. To him the two religions may have appeared to be so, but the Muslim mind can never understand it. The gulf between Islam and Christianity at that very point is wider than it is anywhere else.

The God who can beget another like-god can not be called the one God. With the introduction of a second deity on the stage the idea of Unity entirely disappears. Three resolving themselves into one and still retaining their triple character is beyond human comprehension, and yet our friend Mr Melville would have us believe in such odd Arithmetic.

Here arises the question of the Fatherhood of God which, as our friend puts it, is one of the distinguishing features of the Christian Religion but to which he finds no answering chord in the creed of Islam. But we see this Fatherhood of God can bear only three possible interpretations. Either God is the father of mankind in flesh and bones and we are all begotten of him, or the word Father means the creator, or thirdly it only means loving as a father. We will take the first interpretation. However unreasonable it may be, we will for argument's sake acknowledge its truth and then see what follows. We fail to see any distinctive signs of Godhead about Jesus. He is no longer the son of the Father. All human beings share his glory and the huge framework of the Christian religion buttressed by the innocent credulity of centuries at once falls to the ground. But if we give the second interpretation to the Fatherhood of God then again Islam is as bitter a rival of Christianity as anything, for no heavenly book proclaims God to be the creator of the Universe more loudly than the Quran has done. On every page of that sacred book you will find some verse that will bear testimony to this fact. The third and the last possible meaning of the word Father is, loving as a father. But here too we see that Islam has to say not a little. The love that a father has for his son is never blind. No pious father would love a son who leads a wicked life. Such a son deserves chastisement rather than love and if a father goes on loving him and does not reprimand him by way of remedial punishment he is no father at all. He is the bitterest enemy that the son can have. So is the Christian God. But how different the God of Islam! He is the true Father of mankind and combines in Himself the two most fatherly qualities. He loves them when they are virtuous but punishes them when they persist in any wicked course. He is however slow in wrath and His mercy extends over every thing. He makes allowances for our weakness giving more credit for good and less blame for evil, because He sees the great network of temptations that surrounds us in our worldly lives. He is therefore our true father—a father whose love overbalances His wrath. This is why the Quran enjoins us to remember the Lord as we remember our fathers. The words run thus.

فاذكروا الله كذكركم آبائكم او اشد ذكرا

"Remember Allah as ye remember your fathers or remember Him even more passionately." From the above it is clear that Islam does preach Fatherhood of God but the Muslim God is the father of mankind not because He has some lineal connection with man, for that Islam emphatically denies, but He is our father only because He loves us as a father.

Under the question of the Fatherhood of God Mr. Melville has also touched the kindred question of the Brotherhood of man. He writes, "It is the Christian's belief in God the Fathsr which implies the brotherhood of all mankind. To him God is the Father of all, and all men are therefore brethren. To the Mohammedan all who do not believe in their prophet are infidels and dogs, and if they will not believe are to be ruthlessly cut down by the sword and destroyed." Further on he adds, "The Muslim may not according to the teaching of his religion enslave a fellow Muslim, yet it has been his continual practice, backed by his religion, to raid and enslave heathen tribes." I will not waste my time in discussing the question of the brotherhood of man for what I have said of the Fatherhood of God will decide this question also. I would rather take up the other charges brought against Islam by Mr. Melville in the above passage quoted from his article. Mr. Melville Jones thinks that to a Muslim all who do not believe in the prophet are infidels and dogs. I do not know what special significance attaches itself to the word infidel or in what particular sense has our kind critic used it; but if the word infidel means unbeliever, as it ordinarily does, then surely Mr. Melville has no cause to be angry if the Muslims give the name infidel to those who do not believe in their prophet. As to the other word 'dog' I can say with confidence that no sane Muslim would call a Christian by this name, for Islam does not teach us to use abusive language for our fellow beings. Can Mr

Melville quote any verse from the Quran or the Islamic traditions in which the unbelievers are called dogs? It is easy to say a thing but it is difficult to prove it. Mr. Melville Jones has made an assertion; I call upon him to prove it. If he does not do it, as I am sure he can not, let him never say a word about Islam until he has studied it thoroughly.

The next thing that Mr. Melville lays great stress on is that Islam preaches wholesale slaughter of the unbelievers. May I ask him to quote the verse of the Quran which has led him to this conclusion? Islam certainly allows us to fight those who fight us and to defend ourselves by the sword if necessary. But Islam does in no case allow us to wage war against the unbelievers in order to convert them. The very word Islam means submission of the heart. But the sword can only govern the tongue without in any way affecting the heart of a man. How can then a Muslim use force in converting a man to Islam. Moreover we find in the Quran in clear words the commandment of the Almighty not to use force in religious matters. The words of the Quran are these لا اکراہ فی الدین "There should be no compulsion in religious matters." Mr. Melville seems to be quite ignorant of the Quran otherwise he would never have said such a thing.

(To be continued)

MIRZA BASHIR AHMAD.

The Mahabharata.

In the days of Sri Krishna, the great prophet of India, the great battle known as Mahabharta was fought on the famous battlefield of *Kruchhetra.* Sri Krishna foretold the appearance in India of another prophet—another Krishna, at the end of the *Kalyug* or iron age and it is curious that in the days of the latter also the world has seen another great war, another Mahabharata. But there is one difference between the two wars. The Mahabharata of the days of Krishna was limited to the soil of India, while the Mahabharata of the days of the second Krishna is being fought all over the world. And it was but natural that there should have been this difference in the magnitude of these two wars. The first Krishna had his mission confined to the Aryavarta and hence the war was confined to this country. But Ahmad, the second Krishna, was raised for the whole world, hence the Mahabharta of his age is not confined to any one country or people, but is a great world war, affecting all the nations of the Earth. In the great battle which was fought on the memorable field of Kruchhetra and which lasted for 18 days, all the rajas of India, it is said, took part on one side or other. Similarly, in the present age, there is hardly any part of the Earth which has not contributed its quota to this Armageddon, and who knows what may happen in the future. Why this disaster has befallen the world in the form of this great world war in the age of the second Krishna Ahmad himself explains in his prophecy, from which the following is an extract:—

"Death will make such havoc that streams of blood will flow. In fact, so great will be the destruction on the earth's surface as the world has not witnessed before. Many places shall be turned upside down and they would present such scenes of devastation that one would think they had never been inhabited. ....*All this will be brought about because men have forsaken God and with all their heart and all their soul they are bent low upon the world.* Had I not come, these calamities would also have been put off for a while, but with my appearance the secret designs of the wrath of God have been made manifest, for He says that 'punishment is not sent upon a people until a messenger is raised.' Those who show fear before the calamity come shall be shown mercy. Do you think that you can be saved by your own plans? That cannot be.........Thou, O Europe! art not safe, nor thou, O Asia! And ye that dwell in Islands! no self-made deity will assist you on that day. I see cities falling down and I find inhabited places in ruin. The Omnipotent God has kept silence for a long time while detestable deeds were done in His sight, but now He will show His face with great awe. Let him who has ears hear that that time is not distant. I strove hard to gather men under the protection of God, but it is necessary that the writing of Fate should be fulfilled."

I conclude this Note with an extract from the report of a conversation which an Anglo-Indian correspondent of *The Times* had with Zorawar Singh, a Naick of the ———— Infantry. The correspondent says:—

"I asked Zorawar Singh to tell me his impressions of France. It is a clean country, he said, and the people are kind......... As to the war, it was not like an ordidary war but more like the Mahabharata in which the gods came down and fought with men."

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Important Admissions by a Bishop.

The Right Reverend Bishop Podsham, writing on the Effects of War upon Non-Christian Peoples in the *Nineteenth Century and After*, says :—

" Before doing anything else, however, let me frankly confess that I consider the conditions of our social life that made this war as inevitable as a Greek Tragedy are profoundly unchristian. The late professor Cramb expressed his conviction that the spirit of materialism, or Napoleanism as he called it, is contending with Christian for domination over the souls of men in Europe. In Germany alone —and particularly in Berlin and the places coming under the influence of Berlin—has this spirit acquired something of the clearness and consistence of a formulated creed. Throughout Europe, he opined, ' Corsica in a word has conquered Christ. No one who has wandered to and fro in the world with open eyes, as I have done, can doubt that the spirit of materialism is at work everywhere. It is to be found in Tokio and Pekin just as surely as it exists in Europe.........This war has shown indeed how vital and persistent are the forces against which Christianity is pledged to contend. It is therefore a legitimate question to ask : if in Europe men and women have been tempted to turn aside with disgust from a religion which appears to be identified with bloodshed on so huge a scale, will not a similar nausea be felt by non-Christian peoples who look upon Christianity from without, and assess it by the way in which these Christians love one another ? ....Sir William Macgregor whose unflagging zeal for humanity in many parts of the globe has done so much for the cause of Christianity, once discussed with me the relatively rapid progress of Mohamadanism in West Africa as compared with that of Christianity. ' It is just this,' he said, ' every Mohamaden regards himself as a missionary, the majority of Christians think it another man's work.' "

Germany's Hatred against her Christian neighbours.

We have in these pages referred more than once to a prophecy of the Holy Quran which says that as a result of the Christians having strayed away from the right path, God has put in their hearts enmity and hatred against their own brethren-in-faith and that this hatred shall last to the day of Judgment (Quran v, 18). Every student of history will bear witness to the remarkable fulfilment of this prophecy and in no period of history was the truth of this prediction made more clear than in this era of Christian civilization and culture. So deep rooted is this hatred that besides displaying itself in bloody deeds, it is also being expressed in "Songs of Hate." Read for instance the following English translation of the famous German 'Chant of Hate' against England, which bears an eloquent testimony to the truth of the Quranic prediction referred to above:—

A Chant of Hate against England.

(By Ernst Lissauer in 'Jugend.')

French and Russian, they matter not,
A blow for blow and a shot for shot;
We love them not we hate them not,
We hold the Weichsel and Vosges-gate,
We have but one and only hate,
We love as one, we hate as one,
We have one foe and one alone.

He is known to you all, he is known to you all,
He couches behind the dark-grey flood,
Full of envy, of rage, of craft, of gall,
Cut off by waves that are thicker than blood,
Come let us stand at the Judgment place,
An oath to swear to, face to face,
An oath of bronze no wind can shake,
An oath for our sons and their sons to take.

Come, hear the word, repeat the word,
Throughout the Fatherland make it heard,
We will never forego our hate,
We have all but a single hate,
We love as one we hate as one,
We have one foe and one alone—England !
In the captain's mess, in the banquet hall.

The foregoing song bespeaks unspeakable hatred, but the hatred which lies hidden in their hearts appears to be even greater than that given expression to in words. It may be truly said of them in the words of the Holy Quran :—

قد بدت البغضاء من افواههم وما تخفی صدورهم اکبر

" Hatred hath already shown itself at their mouths, but more grievous is what their breasts conceal." (iii, 115.)

It is not right to say that England is the sole object of the Germans' hatred. They hate France and Russia also but their hatred of England appears to be so intense that their hate against the other countries shrinks into insignificance in comparison.

The Germans themselves can best tell why they hate the English more than any other people, but one reason appears to be that at the present crisis they have prevented France from falling an easy prey to their arms by coming to her assistance in her hour of dire trial. In short, whatever may be the cause of Germany's hatred of England, France and Russia, it is clear that she does entertain hatred towards her Christian neighbours and herself admits that she hates England and feels no love for France or Russia. This is enough to show the truth of the Quranic prophecy which says :—

" And of those who say, 'Verily, We are Christians,' have We accepted the covenant. But they have forgotten a part of that which they were warned ; wherefore we have stirred up enmity and hatred among them *that shall last* till the day of Resurrection ; and in the end will God tell them of their deeds." **(v, 18.)**

Christian Mode of Worship.

It is a notorious fact that the teachings of Jesus are totally disregarded by those who profess to follow him. Jesus, for instance, said: "Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: But I say unto you, that ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloke also. And whosoever shall compel thee to go a mile, go with him twain." (Matt. v, 38—41). Though this saying of Jesus is highly praised in Christian circles, yet it is never carried into practice. They have found it impracticable, nay they know that if it is acted upon, there will be no peace on Earth. Thy know by experience that it is by resisting evil that peace can be secured, and not by turning the other cheek. Why has Great Britain been spending millions of pounds every year on armaments? The answer is, to resist evil. It is these armaments that are now protecting the lives, honour and trade of the British people. It is almost impossible to estimate the service which the British navy is now rendering not only to the people of the United Kingdom but also to the British Colonies. Though the navy is practically inactive, yet it has won a great silent victory which it is impossible to describe in words. But the British have reaped this fruit not by acting upon, but by breaking, the commandment of Jesus. The wise sratesmen of Britain saw that if the injunction of Jesus were acted upon, the result would be disastrous. So they wisely acted against this teaching of Jesus and are now thanking God that they did so. Protection of the British Isles and the British possessions is not the only fruit of their keeping themselves in readiness for the resistance of evil; another equally good result of their keeping themselves prepared is that they have been able to render timely assistance to their allies.

Consider similarly the retaliatory measures which England is taking in answer to the German blockade of England. Have the English turned the other cheek to the Germans in this matter? No. On the other hand, they have decided not to let even a single shipload of food-grains reach Germany. Is this cruelty? No. The English have taken this step in order to compel Germany to discontinue war, and thus this step is not cruel, but humanitarian. It is taken to prevent further loss of life, if possible. But Jesus said, 'Resist not evil, but whosoever shall smite thee on thy right cheek, turn to him the other also.' If the English had followed this course, Admiral Jellico, on receiving the news of one steamer having been torpedoed by a German submarine ought to have ordered a cruiser to be sent to the German submarine to be torpedoed by her. Though such a step would have been in consonance with the teaching of Jesus, it would have been condemned as foolish by the whole world. Thus it is clear that the teachings of Jesus are not only impracticable, but are calculated to upset all order if they are acted upon even for a single day. The ministers of the Church may say that the Christian Governments of to-day are only nominally Christian and therefore they do not act upon the injunctions of Jesus. But the pity is, that judged by this standard, no one in the world can be called a true Christian. The truth is that the teachings of Jesus are, to say the least, so impracticable, that no one can carry them into practice even if he so will. I think the people who should be most willing to follow the precepts of Jesus are the Christian Missionaries who go out to the heathen people to preach to them the word of Christ. But so utterly impracticable are the teachings of Christ that they too find themselves quite unable to act upon them. Take for instance the directions of Jesus about the preachers of the Gospel. Jesus said: "Provide neither gold, nor silver, nor brass in your purses, nor scrip for your journey, neither two coats, neither shoes, nor yet staves.' (Matt. x, 9—10). Now this direction of Jesus is meant solely for the preachers of the Gospel. But do they act upon it? Do they start on their missionary journeys without gold, silver or brass in their purses? Do they carry no scrip for their journey? Do they not provide themselves with more than one coat before they leave for foreign shores to convert the heathen? Do they go barefooted? Do we not see missionaries carrying staves in their hands?* When those very men whose only vocation is to call the people to Jesus find themselves unable to act upon his injunctions, who else can be expected to be able to carry them into practice? We do not mean to say that all the teachings of Jesus are impracticable. There are certain precepts among his teachings which are tolerably practicable, though not perfect. But as most of his precepts are impracticable, and are consequently neglected even by his most ardent admirers, the result is that his so-called followers have contracted the habit of neglecting all his teachings and consequently they have ceased to follow even those teachings of his which they could observe without putting themselves to any great inconvenience. Take for instance the injunction of Jesus abont the way in which the prayers ought to be said and the way in which they ought not to be said. He said:—"When thou prayest thou shall not be as the hypocrites are, for they love to pray standing in the synagognes, that they may be seen of men." This is quite plain. Christians should not according to this teaching pray standing in the churches, for that was the way of the hypocrites. But how do the Christian ministers pray? Do they not pray standing in the Churches? And is this not the way which Jesus condemned. I am not here concerned with the question whether Jesus was right or not in his condemnation of the Jewish mode of worship. What we are here concerned with is only this, what Jesus required his followers not to do. And it is plain that he told them not to pray standing in the Churches. But this is exactly what the Christian ministers do. They pray standing in the Churches like the Jews and thus openly break a commandment of their Lord.

Jesus not only told his followers how they were not to pray but he also told them how they were to pray. He said: "When thou prayest enter into thy closet and when thou hast shut thy door pray to thy Father which is in secret." That is the way prescribed by Jesus for his followers, and this was the course which they ought to have followed. Jesus, on the one hand, forbade his followers to pray standing in churches and exhorted them, on the other hand, to pray in complete secrecy. From these injunctions it is clear that he wanted his followers to pray only in secret. The Christians, however, in direct contravention of his command, have built churches where they pray standing like the Jews—a way which Jesus, rightly or wrongly, condemned and which he bade his followeas to avoid.

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* Mark differs from Matthew as regards the injunction about carrying staves. Mark says Jesus permitted the missionaries to carry a staff, but Matthew denies this. According to the latter, Jesus expressly forbade the missionaries to carry even a staff. Thus these two evangelists are at variance with each other. It is now for the missionaries to decide which of these two writers is right and which wrong. See mark 6 : 8.

It will, perhaps, interest the reader to learn the teaching of the Holy prophet on this subject. The Holy prophet, on whom be peace and the blessings of God, said to his followers: "The best of prayers are those which you say privately in your homes save the principal obligatory prayers which should be said with the congregation." In order to make this injunction more clear to the reader, it must be stated that a Muslim is enjoined to pray five times daily and in addition to these five daily prayers, he is exhorted to say prayers in the latter part of the night, when the people are generally enjoying their sleep. This last prayer is known as *Tahajjud* and is performed by the devotee at his home in the stillness of the night. As Islam does not lay too much burden on its followers, therefore this prayer, or *Tahajjud* as it is called, is not made obligatory on every Muslim, for if this prayer had been made obligatory, all men would not have been able to acquit themselves of this duty. Yet all Muslims, both male and female, are exhorted to try to devote a part of the latter portion of the night to prayer and to say this prayer privately in their homes. But besides these night prayers there are other prayers also which the Muslim is exhorted to say privately in his house. The five daily prayers consist of several portions called *rakats*. Some of these *rakats* are known as *Farz* (obligatory) and the others as *Sunnat* and *Nafal* or supplementary prayers. Of these the obligatory number of *rakats* must be said with the congregation, while the supplementary prayers the Muslims are exhorted to say privately in their homes. The morning prayers, for instance, consist of *four* rakats, two obligatory (Farz) and two supplementary and the Muslim should say the supplementary prayers at home. The same is the case with the prayers to be performed at other times. Part of them the Muslims are exhorted to say privately in their homes and part of them with the congregation. Thus the Muslims are expected to say their prayers in private as well as in public. The Holy Prophet, on whom be peace and the blessings of God, prescribed both methods, while Jesus prescribed only one. It is hardly necessary for me to point out that both methods have their uses The Holy Prophet said that the best prayers are those which are said privately at home, still he required them to meet together in mosques and say their prayers together. One use of this is that the faithful have an opportunity of jointly supplicating their Lord for His blessings, mercy and forgiveness. Thus they are not only able to pray jointly for their common good, but by so doing their bond of union is strengthened. But to avoid the risk of becoming hypocritical in our prayers, we are also exhorted to address our Lord privately when we can pour out souls before Him freely and supplicate Him for His favours in a lowly and humble spirit. In a private chamber of our house, we can cry and weep before our Lord and humbly beg His mercy, lying prostrate on His threshold. But at the same time we should not forget that we are closely bound with other members of our vast Brotherhood. Hence it is necessary that the members of this great brotherhood should also present themselves in one body before our common Lord and jointly ask for blessings on the whole community. Hence the injunction to say part of our prayers with the congregation in the mosque. No sane man will deny that just as saying the prayers privately in our homes has certain uses whicd are not attainable in any other way, similarly the offering of joint prayers has also certain advantages which can be had only when the faithful meet together and address as one body their common Lord and Master. Hence we are thankful to our Holy Prophet for His prescribing for us both ways of worship so that we are now able to derive all the possible advantages from prayer. But Jesus prescribed only one way, *viz.*, that of praying secretly and thus we see that in the case of prayer also his teaching is characterised by the same defect which is so conspicuous in all his teachings, *viz.*. the defect of one-sidedness. He almost always takes into consideration only one phase of a question and bases his teaching on that alone, totally neglecting other aspects, and the result is that his teachings lack universality and are calculated to do immense harm when one tries to make them the rule of his life. His teaching on forgiveness has the same defect. Indeed it is noble to forgive on certain occasions, but it is also necessary to punish the offender on others. But Jesus forbids us to retaliate or resist evil and the only commandment which he has to give us is 'Forgive.' He does not ask us to forgive when forgiveness is likely to mend the offender and to punish when the offender can not be reformed but by punishment. Unlike Jesus, the Holy Quran bids us both to forgive and to punish according as the occasion demands. Hence the teaching of the Holy Quran is perfect, while that of Jesus is defective and therefore harmful. The teaching of Jesus does not meet all the needs of humanity and therefore it can make no pretensions to universality. The Holy Quran, on the other hand, fulfils all the needs of man and therefore its claim to finality and universality is just and reasonable.

Our National Salvation—II.

The *Mussalman* in its issue of the 19th February takes up the same question and suggests "How to impart life." Thus says *the Mussulman* :—

"A thinking man can, in our opinion, be never insensible, and when we say that, as a community, we are dead, we do not of course mean that every individual amongst us is dead. There are amongst us a few, though their number is very small, who think for themselves and who have life, though not very active. These few *should* make it their duty to ponder over their future. They should always think over the question as to what they were, and what they ought to be, and this thought, when it becomes serious, would make them restless *i.e.*, would impart real and active life unto them."

But I ask in what respect are these "few" amongst us better than good Hindus or good Christians? Those who think that Muslim salvation, specially in this age, is possible through the help of a "fewmen" who have life though not very active have a very low view of Islam and its future. A few thoughtful men among the Moslems do exist and did exist in the past but they could never arrest the downward motion of the Muslim community. Of such men one section belongs to the English educated class whose foundations of faith are so much shaken that at heart they are no better than deists and Brahmos. It can be said with perfect assurance that few of them believe the Koran to be the very word of God revealed to the prophet of Islam or that all the commandments of the Quran suit this age and will hold good to the end of the world. They care for their community and not so much for Islam. Their love for their community is only another name for their love of their own selves, for the rise of their community, in the modern sense, will save them from the shame of being the members of a community which is looked down upon by the other advanced nations. The reason of their rejoicing when they hear of coversions to Islam in the West is also to be sought here, for they take the triumph of Islam to be the triumph of their own community. For let me ask how many of them lead a true Muslim life, how many of them offer their daily prayers and keep fast with a true Muslim devotion? How many of them are ready to sacrfice their life and property for the sake of Islam? Such people can never raise their community. They may create a noise for the time being but as they have no true fire in them all their activities will fail to produce any permanent result.

The other section of the "few" good people among us belong to the Arabic educated class. This class indeed still lead the people in religious matters. But people much better than these both in learning and piety existed before, but they too could not arrest the downward motion of the community when it was in a much better condition. How can the present-day *moulvis* who are inferior to them in every respect do a much harder task, that of raising a fallen community? The more serious the disease the better is the physician needed. The condition of Islam had never been so serious as it is in this age. It is in danger from within and from without. It is divided in numerons sects which widely differ from each other. It is being dangerously attacked by the Christians and votaries of other religions. The community has lost its vitality and a dead formality prevails throughout Islamic world. Bereft of power, bereft of learning, bereft of that fervour which is the soul of all progress, how can it rise again unless some superhuman power comes to its aid?

The Anjumans here and there cannot supply the thing needful. They may collect money, they may gather an army of missionaries, but can such missionaries do the work that is needed? They may be of some service in teaching the masses the fundamental duties of the Muslims but can they who themselves have no life give them life? Then again can such type of missionaries have any voice with the upper class people whom they themselves imitate? And unless regeneration begins from the top can it filter down to the bottom? The whole community from top to bottom has got a sort of spiritual paralysis and a galvanic shock is needed to quicken it again.

This galvanic shock, this new life, can come from God alone, the source of all life. The Quran says:—

ربی الذی یحی و یمیت

"It is my Lord who gives and takes, away life." But how does God give life to a nation? The Book of God says:—

يا يها الذين امنو. استجيبوا لله وللرسول اذا دعاكم لما يحييكم

"O believers, obey Allah and His prophet when he calls you because he restores you to life." (viii 25.) So it is clear that God raises a nation and infuses new life into it through a prophet. Just as rains set in after summer, so when spiritual dryness prevails in the world and sin and corruption are rampant God sends a prophet to infuse new life into the people and purge them of all their lethargy and impurity. Every thinking Moslem feels that under the existing circumstances there is no earthly chance for the regenration of Islam. It is God and God alone who can raise Islam again. The prophet of Arabia also foresaw this and he prophesied that when Islam would be in the lowest depth of degradation a man would rise from among the Persian stock who would bring down faith even from the Pleiadesit if went up there. Indeed it is faith and faith only that can give new life to a nation. Really speaking, all the nations of the world in the present age, and the Muslims among them, are sadly lacking in faith, true, living faith that may guide our conduct at every step. The Merciful God has sent a prophet and saviour to quicken the dead earth. This prophet was born at Qadian in the Punjab in India.

Here the Mussalmans may ask, How can a prophet come after the "Seal of the prophets"? But they should remember that the same blessed prophet foretold of the advent of "Jesus the prophet of God" in whose time Islam would triumph over other religions and would spread in the four corners of the world. Now this prophet of Qadian has proved beyond all doubt that he is a recipient of divine revelation and in these revelations he is addressed as a prophet. He claims to be not only the promised Messiah but the saviour whom all the world is expecting. But he does not claim to bring a new Book, but on the other hand he declares himself to be an humble servant of the Prophet of Arabia and his greatest work is the renewal of faith. The faith of a man cannot be perfect until he sees signs of God in himself, and unless the faith be perfect a man cannot shake off the impurities of sin from him. Indeed the source of all sins, all evils, and all corruptions in this world is the want of faith. A man who knows that there is a snake in the hole will never put his finger in it. Similarly, a man who knows for certain that God is seeing all his actions can never do anything that may bring His displeasure. The very fact that a man commits sin proves that he has no perfect faith in God.

This prophet of Qadian proved the truth of Islam by irrefutable arguments as well as by showing innumerable signs. The truth of a religion can be judged by two tests: (1) That it can be explained by reason and (2) that it enables its true followers to realise God in this world and in this life. But the latter test is the strongest and most convincing, for it may be that we have mistaken in reasoning but there can be no mistake in the living signs of God. In the modern age all other religions except Islam declare the door of revelation to be closed, as if God heard and spoke in by-gone days but He has lost His powers of hearing and speaking in this age. It is Islam and Islam alone that claims that the door of revelation is open and that God heard our prayers and answered them not only in past days but He hears and speaks to His sincere and earnest servants even in these days. The Promised Messiah proved that he was recipient of divine revelation by means of prophecies which were wonderfully fulfilled. He has left prophecies about greatest events of this age, *e.g.*, the Russo-Japanese war, the Persian Revolution, the modification of the Partition of Bengal, the plague in India, earthquakes in Europe and America, the Balkan War and the great political earthquake which is now shaking the greatest Powers of the world to their very foundations. The fulfilment of all these is declaring the truth of his claims with a thousand tongues. He said that the blessing of revelation was not confined to his own self. Any true follower of Islam may aspire to receive it if he follows the footsteps of the prophet of Arabia, and among his followers there are good many men who are recipients of divine revelation.

His work was not confined to prophecies only. Thousands of thirsty souls came and drank the water of life at his feet. He made hundreds of Sauls Pauls and bloody Omars faithful Omars. Thirty-five years ago when he was an unknown solitary man living in a small village he prophesied that large numbers of men would come to him. Thousands and tens of thousands of men came in his life-time and are coming now even in larger numbers not only from different parts of India, but from different parts of the world. These visitors are not like the ignorant and superstitious pilgrims of Benares or Ajmere. They are earnest and enquiring souls, many of whom are highly educated, who come to have the deepest problems of religion solved. Nor are these visitors Moslems only, but Christians, Sikhs and Hindus also are among them. A large number of these people have settled in Qadian and the society thus formed is unique in the world. High and low, rich and poor, educated and uneducated all are actuated by one ideal—reverence for Allah and love for His creatures, which is but another name for Islam. Hundreds of them have left their hearth and home, their nearest and dearest relatives and migrated to this place with their families to realise this ideal. Many of them had to meet with the strongest oppositions but relying on their Lord Allah they faced all trials and difficulties with smiling faces. In them is to be found a spirit of sincerity and earnestness, plain living and high thinking, and above all a devotion to Islam which is to be found nowhere else in the world. It is very easy to talk of love and sacrifice but those who can show by their lives how to love and how to sacrifice are no doubt examples to mankind. It can be said without the slightest exaggeration that this modern Jesus has produced a band of men whose love for God overshadows their love for their wealth, children, wives and even their own lives.

The people of this community who live outside Qadian are also actuated by this spirit, for one of the conditions of entering this brotherhood is to prefer religious duties to worldly business. Absolute purity of thought, speech and conduct marks the members of this fraternity.

It would have been enough if the promised Messiah had done this and nothing more. But he has done much more. He wrote numerous works in which he proved by strongest arguments that Islam is the perfect and living religion and that all other religions though true in there origin are out of date now, for they cannot enable their followers to reach God in this life. It is

Islam only that can enable a man to attain God in this life.

In religious controversy he advocated a new principle by which matters could be decided very easily *viz.* ,let every religion put forward the arguments of its truth from what it claims to be its revealed book. Judged by this standard many of the existing religions fall to the ground at once. The promised Messiah cut at the root of the modern form of Christianity by proving that Jesus did not die on the cross but he survived it and fled to the east and preached to those children of Israel who had settled in Afghanistan and Kashmere and his tomb is at Srinagar, in Kashmere. Many Christions have accepted Islam, and Ahmadism, the teachings of the promised Messiah, is a dread to the Christian missionary.

To the Sikhs he proved that Baba Nanak was a Mussulman and this he did so successfully that intelligent and honest Sikhs are coming to the fold of Islam to which the founder of their sect belonged.

His works are a storehouse of the solution of religious problems of every kind. There is a freshness, straightforwardness and sincere tone in them that captivates the reader at the first glance. To the earnest seekers of truth they are not only the consolations of life but consolations of death. To his followers they are such weapons that with their help they can overcome any opposition from any religion or any form of opinion.

He has created such a missionary spirit that his followers are preaching not only in different parts of India but have gone out to Egypt, Arabia, England and East African Islands.

He has predicted a great future for the movement initiated by him. He has said that this small plant would spread over the world in near future.

Brothers, who claim to be the followers of Islam, rejoice that days of the revival of Islam are near. Allah has sent His Messiah to lead you. Come one and all under his standard. Be not in haste to denounce him as an impostor. Remember the case of the Jews and what they have gained by opposing him whom God sent to deliver them. Arise, awake, enquire, follow the truth, and be pioneers of salvation of the world.

CHITTAGONG, MUBARAK ALI.
BENGAL.

Lord Headley on Islam.

(*By Qazi Abdul Haque.*)

Lord Headley's address at the inaugural meeting of the British Muslim Society in London is a remarkable utterance. It has appeared *in extenso* in the January number of the *Islamis Review.* The address, fraught as it is with considerable wisdom, truth and genuine sincerity, deserves more than a passing notice. Lord Headley in his capacity as President of the Society has set before its zealous constituents a clear scheme for the dissemination of Islam. His note of warning that the workers of the Society should steer clear of politics is really very welcome and opportune. In fact the advocacy of a true faith has little or nothing to do with political controversies. The purpose of a true religion is to win people over to the side of God, to breed in the busy din of the world a spirit of real piety and godliness, and to sweep away from the face of the earth the growing tendency to materialism and godlessness. The sphere of religion is in truth infinitely above the low plane of politics. The Muslim missionary who goes forth into the harvest field of God with the Moslem pledge of السلام عليكم (peace be with you) holds out to all with whom he happens to come into contact the sacred gospel of peace. Such a missionary need not retard his progress by digressing into the prickly shrubs of political discussion.

FORM AND CEREMONIES.

Lord Headley makes special mention of the peculiar adaptability of Islam and thus finds the universal adoption of this faith by Western nation possible without seriously interfering with the manners and customs of the West. Lord Headley seems to have hit the nail upon the head when he says this. Islam is not the name of any mechanical stereotyped treadmill routine of meaningless formalities and purposeless rituals. It possesses an elasticity to suit all the changing conditions of different climates and varying circumstances of different ages, keeping intact the never-dying spirit and underlying principles which form the ever green core to give vitality and coherence to the endless diversity of thought and the infinite variety of actions caused by the chameleonic conditions of the world. Lord Headley, however, denounces the policy of attempting to insist upon the rigid observance of certain forms and ceremonies which in his opinion is a relapse into Christianity. "Most of the conditions of life in the East and the West," says he, "are very different, and the habits and customs of the thirteen hundred years ago were not the present day's habits and customs either in the East or the West, but the grand and fundamental principles laid down over and over again by the Holy Prophet are as correct and applicable to-day as they were in his day. Light and darkness as well as right and wrong were apparent thousands of years ago; they exist to-day and will probably be in evidence to the end of time—nothing changes them. We must draw a distinction as follows:—When we are told that absolute belief in and submission to God and beneficence to our fellow-creatures are necessary to our salvation, we are not asked to subscribe to any dogmatic teaching, and we have no difficulty in recognising Islam, and there is nothing an intelligent Westerner can well take exception to; but if an attempt is made to insist on the rigid observance of certain ceremonies and forms intended for certain people thirteen hundred years ago, in different climate and different conditions, and it is insisted that these forms are *vitally important*, we shall find it very hard indeed to make much headway, and we shall, moreover, lay ourselves open to the accusation of doing exactly what we find fault with the Christians for doing, *i.e.*, making Baptism, belief in the divinity of Christ and the Sacraments necessary to salvation. The strongest and most convincing argument we can bring forward to support our claims and win Western sympathy is that no idea of atheism or idolatry can possibly exist in the mind of the true believer; and this fact should go far to mark Islam as the great religion of the future. We observe in Christianity a lack of cohesion and uniformity, but in Islam we find all that should satisfy the created in the desire to be at-one with and to return to the creator, the ever-present and omnipotant protector of all creatures." Really the chief point of difference between Islam and other faiths of the world is the comparative fewness of rituals and ceremonies in the former, whereas many a faith of to-day is so much encumbered with the dead weight of needless forms and ceremonials that it has become difficult to observe them all. But one thing must be borne in mind in this connection. To condemn one evil one should not err on the other side. The question of forms and ceremonies needs careful handling. The general failing of the present day critic of religion is a tendency to fall into platitudes and ignore the practical side of things. Forms and ceremonies are condemnable not because they are the necessary sources of evil, but because they have no sound basis to rest upon, and shorn of any spiritual or moral value have degenerated into mere shell, the kernel having decayed long since. The forms and ceremonies which serve no purpose whatever and have outlived their usefulness are no doubt to be set aside as so much nuisance. But every deed done requires a method. We cannot conceive a work being done without a method. When method and mode are indispensable essentials to be done, it is therefore only right that forms and ceremonies must claim a place in the activities of the world in some form or other. The absolute abolition of these means the total cessation of work. The necessary condition to be imposed upon the modes of work should be to avoid a rigid fixity and utter lack of elasticity. Every good and workable scheme of work must provide for the changing conditions of human requirements. Without this every scheme, however excellent it may be, is sure to become dull and mechanical if it fails to suit tho varying aspects of the work for which it is meant and if it has been driven adrift from the principle on which it was originally based. Every scheme and every method of work will come to fall under the definition of forms and ceremonies if the spirit on which it was broadbased has faded away and only the outward shell remains. No sane man will ever be solicitous for the shell if the kernel has dried up. The toughness of the shell does not go hard with anybody so long as the kernel lies hidden in it. Though the shell is in itself a useless bore, yet it protects the kernel, hence it is that it has as strong a justification for existence as the kernel itself. The enjoyment afforded by the kernel would not have existed, if the kernel had not been protected by the hard outer covering, the shell. Exactly the same is the case with the forms and ceremonies. A deed divested of any particular method will cease to be a deed.

To do is to do in a set form. Without a definite form of work the work is a mere illusion. This form with all its irksomeness must remain a necessary adjunct to the work itself. But apart from the result which this irksome procedure is expected to produce, the latter will be a veritable nuisance. Applying this principle to all those forms and ceremonies which have lost all capacity for producing the required result, they will have to be condemned as so much labour of love imposed upon man with no remunerative benefit and must be forthwith deprecated as worse than worthless. But to say that there need be no forms is only another way of refusing to do anything towards our advancement. Do we must, and for that purpose a prescribed course or particular way or method will be necessary. Islam therefore does not hold out to its adherents any plausible promise to liberate them from all sorts of forms and rituals, because it will be converting man into a dull mass of living inertia. What it does promise is that the form imposed upon the adherent must be well within his capacities and must enable the worker to enjoy the rich fruition of his labours; thus then the end comes to justify the means, The advantage which a labourer is sure to reap is a sufficient compensation for the small amount of trouble a few forms and rituals of Islam entail.

Before entering upon the study of Islam it must be understood as a religious axiom that a religion is not worth the name if it sets up no ideal before its votaries. Islam, as a religion, therefore brings forward the highest of ideals for its followers.

وما خلقت الجن والانس الا ليعبدون

Islam proclaims with all possible force that the purpose for which man is created is nothing but divine worship. The main thing which man is required by his Creator to do in this world is Divine worship, all other parts of his activities being subordinate to that one supreme purpose. This purpose of human life must pervade all the varieties of human action and thought A Muslim is therefore meant by his Creator to live in such a manner that all of his words and actions and even thoughts be prompted by godly motives; he is to merge his own weak wavering will into the strong invincible will of his Creator. He is to lose his own frail individuality in the all-powerful personality of

God. This being the case, he the Muslim must so regulate his daily life that he may constantly remember God, there being no moments of forgetfulness. For the fulfilment of this imperatively necessary object, the constant remembrance of God, he ought to set apart short intervals for the sole worship of God. These intervals will be continually filling and refilling the mind with the sense of loving care and control our Creator ever exercises over us His creatures. To serve this end the five daily prayers are prescribed. Rise in the morning and before you do anything prostrate yourself before your Creater, seeking His help against all your own weaknesses and praying for strength to encounter temptations. Thus fortified with divine succour you go about your business. You remain all attention to your business till the day begins to decline. You feel tired of work and need rest. You stop work, making ablution you fall down worshipping before the Lord of the worlds, thanking for what you achieved and begging for more. Thus refreshed and renewed, you mind your own business again till the gloom of the approaching evening begins to cast a dull pallour over the bright dazzling effulgence of the noonday sun. You again think of your Creator and bow down before Him in adoration with geunine love and full sincerity of purpose. You again resume your own business till the shades of the evening close in. You hail the night with a short prayer to the Almighty. This prayer forms the blessed link between the busy day and the silent night. You have your food and chat with your friends till you feel inclined to retire. You close the waking life with a prayer and go to sleep

This forms the daily programme of a Muslim and anybody who feels averse to stopping work for a short interval for prayers yet needs to learn the great lesson Islam has to teach to mankind. A Muslim is essentially God's and for Him he lives and not his own poor self. Lord Headley has not specified the forms and ceremonies which in his opinion were suited only to the wild sons of the desert thirteen hundred years back and are not suited to the civilised man of to-day. If he refers to the five daily prayers, I consider he is awfully mistaken. Greater refinement and higher culture have served to make man all the more fitted both intellectually and physically to arrive at a clearer conception of the divine attributes and the relation between man and God as set forth in the Holy Book of Islam. The more we know of God, the greater we feel the need to pray to Him. If we, as ill luck would have it, fail to realise the absolute necessity of constantly resorting to prayers which would in that case surely appear to us as so many dull forms and ceremonies, it is a sure sign that the spirit of Islam has not got a sufficiently strong hold on our mind. and we have not yet got a firm foothold on the soil of Islam This should set us thinking. These five devotions will really be a burden, nothing short of an incubus hovering over the breast of the observer, if they bring him no compensatory advantages.

Let us ponder a little over our existence and see why we were created. What ought to be the differentia which might distinguish us from irrational beings ? What does all this accumulated store of human experience and knowledge tend to ? Why all this fuss and bustle ? Why all this fret and fever of the busy world ? Is all that purposeless ? The only possible solution of this riddle is that man is created to carry out the supreme will of the Almighty and the resources of the whole wide planet have been placed at his disposal so that the power and bounties of God as unfolded in human experience and observation might afford so many incentives to serve God. The conclusion is inevitable that the purpose for which man has been brought into being is the service of God. We cannot serve God until He reveals to us His will. This gives rise to the necessity for prophets who are an agency adopted by God for the publicity of His blessed will. The commandments of God were brought to completion for mankind in the Holy Quran as the world ripened into the fullest maturity. While reviewing this institution of Islam one should not look askance at the fact that man is not born merely to add to the numerical strength of God's creatures but for some higher and nobler purpose. Indeed resorting to prayers five times a day must be too much for a man who does not realise the positive need of living for God as inculcated by Islam. Unless these five devotions are replete with the humblest submission to God and complete dependence on Him, they will be nothing but a ridiculous course of postures tiring to the performer and amusing to the on-looker. But when the heart is full of divine love and the mind feels the full measure of gratitude to God and continued dependence on Him, man cannot help expressing his innermost feelings externally in the most becoming form. In order to give expression to a sense of humility and dependence, in order to give vent to our sorrowful attitude for failings in the performance of the divine will, in order to reduce one's value to a zero before that all-powerful Maker of the Universe as desired by Islam, it is difficult to conceive a more fitting mode of worship than the one prescribed by the Holy Prophet of Islam. You stand plunged over head and ears in a sense of gratitude for all this infinitude of bounties and blessings of God and dismayed by inability to do His will as desired by Him. You feel your frailty and the greatness of God, and utter in all earnestness "God is great." You fold your hands on the breast in complete subjection to Him and drive yourself away from the rest of the world and look upon Him alone as the forgiver of sins, the protector of men and the giver of all strength and rewards. In this attitude of mind you utter forth the well-known prayer and add to it any other of like nature in your own vernacular. Filled with love and submission you feel the heavy burden of His innumerable blessings and favours; both in mind and body you bend down before Him and further affected by the overwhelming sense of gratitude and dependence you complete your prayerful attitude by falling down prostrate at His threshold. These postures when prompted by the inner feeling are so many steps forward in the spiritual and moral advancement of man but shorn of the inward attitude they are a grimace, a mere waste of time serving no purpose whatsoever. If devotion to God was necessary thirteen hundred years back, there seems to be no reason why it should not be so now. If man could find time for them in those far off days, there is no reason why he should not find time to-day. Increased prosperity, culture and refinement should not estrange us from God. The more we have, the more ought we to feel grateful to the giver. Islam does not preclude us from making needful allowances for certain disabilites existing at a certain locality on account of climate and other causes, but an attempt to sweep away the five daily prayers sounds like yielding to temptation to throw off the yoke of allegiance to God which is an impossibility.

With all that Islam is comparatively free from meaningless conventions and rituals. It teaches nothing which human reason recoils from. It forces upon its followers nothing which human nature revolts at. It enjoins free and cheerful resignation to the supreme will of the all-wise, all-powerful Providence.

THE DRINK QUESTION.

The next point which deserves attention in the learned address of Lord Headley is the drink question. In this connection he says :—

" To come back to the drink question : What we really want is self-control. We cannot greatly respect that man who, fearing he may be tempted to do something rather unpleasant and rather wicked, shuts himself off from the world as a hermit or takes his life. I think I prefer the character which faces the temptation and goes through life possibly stumbling often falling into innumerable pitfalls, but ever rising to the occasion, and though acknowledging reverses, refuses to accept defeat. Of courss, the sufferings of a well-intentioned individual who thoughtfully and mournfully reviews his egregious follies and blunders must often be very intense, but he has the one great comfort of knowing that he can warn others ; his experience entitles him to a hearing, and 'that very little bit of hell' he has gone through in his struggles with the evil one may be the means of saving thousands of his fellow-creatures from making similar mistakes." These are words of deep wisdom but nobody should misconstrue Lord Headley's meaning. He should not be understood to mean that one should purposely fall into errors and blunders in order to become a hero. It is not the spirit of true heroism to invite temptation. The principle must be to keep temptation at arm's length but when it does befall man, he should then bravely face it and get the better of him. Man is weak by nature. Single-handed he cannot fight the battle of life. Unaided he is sure to come to grief. Perfectly alive to infirmities inherent in human nature a true Muslim constantly invokes God for assistance and thus assisted by God he braves all dangers and gets out of the harm's way. He avoids rather than invites temptations. He does not place any trust at all in his own powers. All power comes from on High. To plunge headlong into temptation is to pave the way for one's own ruin. Perfection of human faculties, mental, moral and intellectual, is the aim. Sin is only another name for an abuse of the inborn faculties and powers of man. When all the powers and faculties of man work aright, there is no screw loose in the moral machinery, no prop wanting to sustain the intellectual fabric, and no part missing to weaken the spiritual edifice. Then is man said to be leading a religiously healthy life. This is not possible without Divine aid. Man alone cannot tide over this journey so much beset with pitfalls and stumbling blocks.

There is another point of view. It is difficult to find an instance in which a man ever ready to fall into temptations never surrendered to the evil influences which were in consequence ever preying upon him. Man loses the power which he never happens to put into use for a considerably long time. Continued disuse results in total extinction of a power or faculty. This is a fact the truth of which cannot be questioned. Evil tendencies can therefore be totally annihilated by not using them for a long time. An evil shunned for a long time becomes a fixed aversion and need not be dreaded. A virtue practised for a long time becomes a habit or rather a second nature, and cannot therefore be separated. This very principle holds good with regard to all other phases of human character and life. Avoid drinking for a sufficiently long time, it will become an aversion; and on the other hand indulge in it for the same length of time, it will become a fixed habit, a part and parcel of your nature.

(To be continued.)

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بسم الله الرحمن الرحيم

نحمده ونصلي على رسوله الكريم

Islam and the Spiritual Awakening in the West.

It is highly gratifying to note that the Western world is gradually rising to a consciousness that man does not live by bread alone. The people are fast realising that after all salvation of mankind depends neither on the development of commerce nor on the unlimited increase of military power. The masses of the people are in these days being stirred by a religious impulse the like of which men had never seen before. "At no time in the history of Christianity," says Mr. George Lansbury, "have the people longed for the Christian message as they are longing for it to-day." In the January number of the *Hibbert Journal* there appeared a very interesting article—"The Religious Revival in the Labour Movement"—which tells us how democracy is returning in these days in spite of the church to the old standards of the Christain faith and how the Labour Movement is awakening spiritual life among the working classes. We are told that the great leaders of Socialism "have been discovering that behind nature there is a Power, unseen but felt, that beyond death there must be a Something, else were life on earth a mere wastage."

The reason for such a wholesome change in the ideas of the people is to be found in the fact that men have come to understand anyhow that the churches exist for religion and not religion for the churches. They have begun to realise that the church, with its positive institutions, is only the visible form of Christianity, but it is not Christianity itself. When men have been able to distinguish the sign from the thing signified, their interest is bound to shift from the Church to religion, from doctrine to life. Such precisely has been the case at present in the West. Speaking of the Labour Movement, the able writer of the article above referred to says :—"So we find the Labour Movement sweeping by the churches and ignoring them, working out its own stupendous problems regardless of their aid and reviving Christianity among the working classes by its great ministries of laymen somewhat in the spirit of the early Christians. We see the Labour Movement making for Christian life, while remaining apart from church life."

But, it may be asked, is truly religious life possible apart from church life? Different people would answer the question in different ways. The Roman Catholics find in the Church the expression of God's will, and as such do not recognise truly spiritual life outside the church. Protestantism, while it recognises good deal of latitude in the matter of scriptural interpretation and emphasises the inwardness of Christianity, regards belief in the Church doctrines indispensable to genuine spiritual life. To our mind, the Church always tends to be a menace to spiritual life in so far as it comes to attach greater importance to strange dogmas than to the essential teachings of Christ. Formalism dries up the fresh springs of the soul, and the elements of true religion are buried under the dead weight of doctrines. One who is panting for the vision of God will refuse to be satisfied with a set of doctrines or a number of external rites. He asks for bread and you give him stone.

It must however be admitted on all hands that the Reformation rendered a great service to humanity by exposing the fraud and falsehood of Roman sacerdotalism, and by showing that true religion consisted in the direct communion of man with God and of God with man, and that the movements of the soul are arrested by the intervention of the arrogant priest. Through the efforts of Luther the individual was no doubt freed from the bonds of ritualism and priestcraft, and his inalienable rights to enter directly into fellowship with God were acknowledged. This was certainly a great achievement. But it is doubtful if Luther succeeded in removing all obstacles from the way of a seeker after

God. One may ask if Luther did not fall into an error only slightly different from that from which he wanted to free Romanism. Many scholars are of opinion that in going to break the authority of priesthood Luther introduced authority of another kind. "Luther's historical position," observes Rudolf Eucken, "assumed a contradictory aspect through the fact that he outwardly attacked in the severest manner the same view which, in a somewhat modified form, he was obliged to include in his own system of thought. He aimed at emancipation from ecclesiastical authority, yet was forced to introduce authority of another kind; he sought to dispense with all intellectualism, yet ended with entellectualism of another sort, since instead of speculation and mysticism he required a knowledge of historical *data*; in fact, the church, with Luther, was on the point of becoming pre-eminently a doctrinal association, a mere school of the poor word."* Thus the people, once out of the frying pan, soon fell into the fire below: ecclesiolatry yielded place to bibliolatry.

We find then that even the Protestant church requires its members to subscribe unquestioningly to certain articles of faith. Incarnation, atonement, trinity, and other similar mysteries are assumed to be incontestable; and salvation is said to depend on a blind belief in these mysteries. And what is the result of the exercise of such intellectual authority? Hypocrisy is being encouraged inside the church, and from hypocrisy there is but a step to atheism. There are thousands of men who do not and cannot believe in the so-called cardinal doctrines; but they do not openly express their disbelief for fear of heresy-hunting, or perhaps for avoiding unnecessary "bother." There are, however, men of sterner stuff who can never enjoy inward peace until they have established a unity in their being. Such men would never tolerate their anomalous position in the church, and would fain sever their connexion with it. In fact of late there has been in Germany an organised movement, known as *Austrittshewegung*, with a view to "urge those who no longer accept the doctrines of the Prussian State Church to make a formal severance of their connexion with it." This movement is supported by men like

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* The Problem of Human Life, p. 287.

Professors Ostwald, Haeckel, and Drews, and is fast gaining ground.*

There is, indeed, nothing to be wondered at in the inauguration of a movement like this, for man cannot permanently live on fiction. Dogmatic church sows the seeds of rebellion against its own authority, and jeopardises the best interests of the very religion which it professes to defend and conserve. When dogmas and doctrines obtain ascendency in the church, they usurp the place of true religion, become a positive hindrance in the way of the seeker after God, and obscure the view of His glory. We admit that doctrines have their uses at the preliminary stage of spiritual progress. We admit that there is some truth in the contention that we must first lean on men, on a church, in order finally to lean only on God. But we fail to see why spiritual life should not be possible without belief in the doctrines. It is really remarkable that the clergy should be laying greater stress on the doctrines of the church than on the sublime teachings of Christ. As a matter of fact an unchristian conduct is generally condoned so long as you declare your belief in the cardinal doctrines. But if you reject such belief, you are branded as a heretic, however faithfully you follow the Christian teaching. The ecclesiastics refuse to see that "heresy" *with* God Himself is superior to a whole mass of dry-as-dust formulas and dead doctrines *about* God. They do not realise that there is a stage in spiritual advancement at which we only care to commune with

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*See "Creeds, Heresy-hunting, and Secession in German Protestantism to-day" in the *Hibbert Journal* of July 1914. Some interesting figures are given. Since 1st January 1908 in Berlin alone 31,967 Protestants, 5,029 Roman Catholics, and 196 Jews have notified their *austritt* (withdrawal from the church). The author also mentions certain cases of heresy-hunting. In 1911 Dr. Karl Jatho of Cologne was called upon to resign his pastorate by the Consistory. The case was ultimately referred to the highest ecclesiastical authority. The finding of the Consistory was confirmed and Jatho's retention of the pastorate was declared to be "inconsistent with his open rejection of the cardinal doctrines of Christianity." In 1912 Pastor Traul was put to similar troubles because of his utter rejection of the Apostolic confession of faith.

God and never trouble our head about what the Church has to say. We soon outgrow the doctrines and religious affections become our food, our raiment, and our sustaining breath. As soon as the Church realises this truth there will be less of heresy-hunting and more of true religion—less of dogmatism and more of freedom of the spirit. It is refreshing to find a Christian thinker writing in the following strain :—

"This is our heritage from the reformation that every Christian man, however weak, comes into direct relationship with the eternal, can speak out according to his inalienable right what he has learned on his own account, interpret his own experience, and (it may be) enrich men's knowledge of God. Not through his dependence on the Church, but through his communion with God alone, does man live. God and man in fellowship together ...that is life. Because we have lived in the secret presence of God, we have God's warrant to speak of what we there learned and know."*

It must however be said that freedom of *interpretation*, such as is acknowledged by Protestantism, still leaves room enough for intellectual tyranny. It is at best a partial solution of the problem—a compromise. We are only supplied with a ladder to scale the wall that separates us from our Maker; but the wall is there, ever obstructing the view of God. In fact, dogmas threaten to encroach upon the very right which Protestantism claims to have secured for every believer to have direct access to the presence of God; and freedom of interpretation does not make the Church the less dogmatic. Hence it is that earnest souls are endeavouring to find other approaches to God. They know that they cannot believe in the dogmas and doctrines of the Church without offering violence to their inward sense. And so they either withdraw themselves from the Church and follow a religion of their own, or, if they are so fortunate as to find a religion which, free from unintelligible dogmas, offers food for their soul and enables them to realise God in their very life, they embrace it and continue to progress Godward in joyous peace

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*"The Psychology of the Christian Soul" by George Steven, M.A, p. 283.

It is interesting to observe what a recent Western convert to the faith of Islam writes stating the reason why he deserted the religion in which he had been brought up:

"Though my gratitude for God's favours, and loving care," says he, "has been profound from my earliest youth, I cannot help observing that within the past few years, since the pure and convincing faith of the Muslims has become a reality in my heart and mind, I have found happiness and security never approached before. Freedom from the various dogmas of the various branches of Christian churches came to me like a breath of pure sea-air, and on realising the simplicity as well as the illuminating splendour of Islam, I was as a man emerging from a cloudy tunnel into the light of day."*

Such bold steps, however, can be taken only by earnest souls—those who can never feel happy until they have corrected their attitude towards God. With men of such calibre religion is not a subject for arm-chair study or for academical discussion, but it is a matter of vital interest requiring a decision on which will depend their future weal or woe. A person who has a vein of grim earnestness in him never makes light of religion, but approaches it in a reverent manner, and with the aid of that God-gifted faculty, Reason, seconded by divine assistance which he invokes incessantly, he applies himself industriously to search after Truth, passes many a weary day of anxious suspense, now rising to the serene height of certainty, now falling into the abyss of doubt, now lifted up with hope, now sinking into deep despair. Thus he goes on toiling up the steep inch by inch until the grace of God descends and lifts him up to a region of un-imagined bliss where his meat is to converse with God and lovingly depend on Him.

Such stout men are no doubt few in number, but they are the salt of the earth. They are saints and their saintliness is good for the world even from an empirical point of view. The world is the richer, the better for such men, ever so small their number. They set up a high ideal of character and life which we may all follow with great profit to ourselves and to the society to which we belong. William James, in his remarkable work "*Varieties of Religious Experience*," observes thus :—

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*Lord Headley's "A Western Awakening to Islam," p. 28.

"Our abandonment of theological criteria, and our testing of religion by practical commonsense and the empirical method, leave it in possession of its towering place in history. Economically, the saintly group of qualities is indispensable to the world's welfare. The great saints are immediate successes; the smaller ones are at least heralds and harbingers, and they may be leavens also of a better mundane order. Let us be saints, then, if we can, whether or not we succeed visibly and temporally."

It is saintliness, such as is meant by James, that gives meaning to religion. It implies a thorough transformation of our inner being, a conversion of the heart. The saintly qualities - such as charity, purity, fortitude, resignation, obedience—bloom and flower when our heart is left open to receive light straight from Heaven. If heavenly light is intercepted by dogmatism of the church these qualities, so essential to the well-being of society, begin to wither and decay. In fact the church, by being dogmatic, defeats its own object. Even when it is not dogmatic (which is very rarely the case) it does assume, as a matter of fact, the power of an imperative which is akin to dogmatic authority, and it is difficult even for the strongest to resist it. It has been said of Luther that he knew he was speaking out for the truth of Christ when he exposed the falsehood of the Church he had to face, and yet he dared hardly believe that he could be right and the Church wrong, so mighty was the authority of the Church· Steven's observation on this point is well worth quoting. He says :—

"The case of Luther, however, brings out clearly the very dangers against which we must always be on our guard in matters of suggestion. The community, even the Christion community, may by its very strength arrest the movements of the soul ; and, further, the Church bearing the name Christ may become the enemy of all that Christ holds dear."*

It is easy to see that the Church with its dogmas makes the Christianity of the present day so complex a faith—a tissue of mystery. Against it may be set the simple faith of Islam which is free from unintelligible dogmas. It is this simplicity which gives the Muslim faith decided advantage over Christianity. "The purity and simplicity of the Mohammadan religion, its freedom from dogma and sacerdotalism, and the obvious truth of it make a special appeal to me"—so said Lord Headley at a meeting of the Islamic Society of London. And many will offer the same testimony in all parts of the world. The complex doctrines of Christianity, which are among the mysteries of the faith and as such cannot be dispensed with, are repellent to the Muslim mind. A Christian missionary, who claims a knowledge of Islam, has acknowledged this fact, for he writes :—"The difficulties confronting all Christian Missionaries among Muslims, growing out of the doctrines of the Holy Trinity and the divinity and incarnation of the Son of God, are great." He goes on to say :—"History stands in evidence to prove that the mission to the great Moghal in India, with all its splendid opportunities of preaching before emperors and noblemen, failed to accomplish any practical result in the way of converting the Mohammadans to Christianity."*

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*"The Psychology of the Christian Soul," p. 227.

We admit that the church has its uses and may serve very useful purposes as a humanitarian institution. But we do not at all see why religious life should be inseparably bound up with the church. Nor do we see that the church is indispensable to the existence of religion. Islam has endured through thirteen centuries, and it is an acknowledged fact that it has no church, no ecclesiastical machinery. Islam recognises no chosen men, no favoured class,—"Truly the most worthy of honour in the sight of God is he who feareth Him most."† The Muslim can say his prayers everywhere under God's heaven. "It is one of the glories of Islam," says Hunter, "that its temples are not made with hands, and that its ceremonies can be performed anywhere upon God's earth, or under His heaven.'

In view of the general spiritual awakening of the West, and the eager desire evinced by the people for true religious life unhampered by narrow dogmatism and unfeeling intellectualism, it does not require a great insight to say that Islam, if presented before the Western people in its native simplicity, is bound to make a powerful appeal to their reason and conscience. No doubt, the imaginations of the people of the West have for centuries been fed by false ideas about Islam the traces of which we find in their very language and literature. Yet, it is our conviction that as soon as the veil which covers the fascinating charms of the faith of Islam is removed, the deep-rooted prejudices will vanish away even as a thick mist disappears before the rising sun. To remove misconceptions, to answer well-intentioned objections, to satisfy honest doubts—all these form an attractive programme of work for the Missionary of Islam in the West. But he must not stop here. His primary object should be to present Islam and its excellent teachings to the people of the West. Polemical writings sometimes serve a useful purpose, and controversies enable us to see all sides of a question and to arrive at the truth. But it will be a serious mistake to give them undue prominence inasmuch as they always tend to inhibit religious affections. Logic-chopping never made any man religious. Religion is more a thing of the heart than of the head. It is not even so much a matter of belief in doctrine or in certain records of inspired life as an *experience* of God in our life and being. A religion worth the name should aim at satisfying the hunger of the heart rather than the hunger of the intellect; it should not so much tell us that God revealed Himself in *past* ages in such and such accidents as it should tell us that He may reveal Himself *now*, even in *us*.

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*"Islam and Christianity," p. 136.

†Quran, xlix, 13.

And yet it is exactly on this point that the Protestant orthodoxy blundered, and thus what Luther had said came to be true: That the very people who, in his life-time, would not touch the kernel of his teaching, would be greedy after the husks of it when he was once dead. Not having the spiritual capacity of the great reformer, the people came to believe that the Bible was the only mirror of the purposes and character of God, and substituted the history of revelation for the living God. Men cared more for the records of inspired people than for a thorough transformation of their life. Thus the teachings of Luther were corrupted, and men lapsed gradually to a state of passivity. But this was an inevitable consequence of Luther's doctrine that there could not be any *co-operation* of man with the spirit of God, which alone drew him on to spiritual victory. It is fortunate that Luther did not live up to his own doctrine, but his followers accepted it both in theory and practice. This denial of the active and voluntary element in faith made Christianity no more than an intellectual creed, where there was little room for the play of the religious affections. "And thus came," says Hunter, "that horrible corruption of his (Luther's) faith which may be called the doctrine of passive salvation by correct notions concerning the nature and policy of God."

(To be continued.)

RAJSHAHI,
BENGAL.

M. ATAUR RAHMAN.

A wonderful combination.

Conciseness with a wonderful depth of meaning is among the characteristics of the Holy Quran. Every word represents a lot of ideas. Brevity and fulness of significance are, to some extent, mutually contradictory, hence it is that the combination finds a superhuman form in the Holy Quran; with all its condensed smallness of bulk and the comprehensiveness of meaning the fundamentals of faith and action are clear and afford no room for any sort of doubt or misunderstanding. This has its obvious advantages. It not only makes the Holy Quran a perfectly manageable and handy volume which in a fairly bold print can scarcely outgrow a size suitable for the pocket, but can also be committed to memory from beginning to end with all possible facility. Along with this benefit which has immensely added to the practical utility of the Book, its pithy character has inexhaustible food for thought. Very often vagueness and indefiniteness are the necessary concomitants of brevity, but what a poverty of tiresome tedium and a wealth of succinct clearness are strangely blended together into a consistent reading! This feature of the Holy Quran wins for it a unique place in the scriptures of the world. Many and varied are the criteria of a perfect style. But human style, howsoever nice and beautiful, can not exhibit ample ground for critcism and improvement. But the Holy Quran far transcends human imperfections. Man with his expert knowledge and long experience cannot disguise vagueness where he is bound to brevity. But the Holy Quran rises infinitely above human plane and strikes a course far surpassing human excellence in all possible respects. In vain will one wade through the pages of the Holy Book to meet with any thing like a riddle or puzzling enigma. The line of action prescribed for its followers is as clear as day. The basic principle so essential for the salvation of mankind is as plain as plain can be. The Holy Quran declares in most emphatic terms its absolute freedom from unnecessary verbiage. Only what is extremely unavoidable for the guidance of mankind is given and all needless details are excluded from the Book. The most excellent and surpassingly sublime style of the Holy Quran is the general verdict of the friend and foe alike, and none with any amount of familiarity with the Arabic language can fail to notice how the most beautiful gems of words are made to stand in perfect sequence for the priceless pearls of ideas. This cannot fail to strike the careful intelligent reader. Why have there sprung up a large number of sects is the natural question that one need ask in this connection. The answer is clear and simple. No sect has ever arisen on account of any doctrinal difference. But unflagging adherence to the meaning of the Holy Quran has always been an impregnable barrier in the way of sect-making. So long as the followers of Islam adhered to the Holy Quran, all the tenets of Islam were intact, because in that case no outer influence was brought to bear upon th injunctions of the Holy writ. But when the Moslems neglected the Holy Quran and began to follow their own whims, there was the turning point. Sect followed sect in rapid succession till the multiplicity of sects obscured the real Islam. An entire change came over the thoughts and actions of Moslems. As every body has his own way, hence his difference in ideas causes a difference in actions which give rise to sects. This was the chief malady under which the Moslems were as a people groaning which reduced the most solid of nationalities into a scattered mob of stray individuals and which changed the aspects of union and oneness in faith into a disgusting scene of religious disintegration and communal dismemberment. History tells us with all clearness that Muslims had few sects so long as they stuck to their holy scriptures, but later on as the attention of the nation was diverted from the Holy Quran to the harangues of the interested oracles, a shifting phenomenon presented itself to the view and quite a large number of sects all flying at each other's throat came to mar the uniformity of the faith. It is therefore wrong to say that any obscure portion of the Holy Quran has given occasion to the sect-forming activities to thrive, but on the other hand, when people took to follow their own different views, the result was a division.

The Holy Quran still shines forth with undiminished brightness but those who do not care to avail themselves of it, are ready victims to the dividing influence of the human fancies, It is therefore above doubt that the Holy Quran with all its fewness of words is distinguished for its marvellous openness of meaning. It propounds no truth in mystifying accents, but everything needful for practical purposes is overboard and there can be no mistaking it.

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Was Guru Nanak not a Muslim?

(*COMMUNICATED.*)

The other day a friend of mine on the occasion of the District tournament was presented with an issue of the *Khalsa Advocate* for 1912, together with an Ode on Guru Nanak Devji, by a friend of his for appreciation and study. That issue of the Khalsa Advocate which chiefly dealt with Guru Nanak Devji and his work, included among other things an article by Lala Bishan Dass Puri, M.A., on the question whether Guru Nanak was a Muslim. It so happened that I too was challenged by the learned editor of the *Khalsa Samachar* to prove my contention that Guru Nanak Devji was really a Mussalman and not the founder of an eclectic system taking good points from all the prevalent cults of his day. So leaving every other consideration detailed in those articles I come directly to the point whether Guru Nanak Devji was a Mussalman or not. For the purpose of my present article I shall try my best to be very brief and refer the reader to those points that have a direct bearing on the subject in hand.

Both my friends Lala Bishan Dass Puri, M.A., and the learned editor of the *Khalsa Samachar* are deeply convinced of the fact that Guru Nanak Devji was to all intents and purposes of strong anti-Hindu proclivities though he came of a good Hindu family. I do not think it is worth while for me to labour this point, since my friends for whose sake I am putting pen to paper are at one with me in believing that the great soul of whom we are speaking was in no sense a Hindu. But to make assurance doubly sure I should state that Guru Nanak Devji has taken strong objections to, and proved the falsity of, the pure Hindu doctrines and customs such as the infallibility of the Vedas, and Simirti Puran, the wearing of the sacred or Brahmanical thread, wearing a long lock of hair on the crown of the head, washing in the waters of the Ganges pilgrimage to sacred Hindu places, *yag*, *haven*, *sharadh* (offering of cakes, water, etc. to deceased ancestors before a sacrificial fire), burning of the dead and the worship of cow, etc. It will not be out of place to give here a few quotations from his sayings.

Speaking of the Vedas and Hindu shastras in general he says :—

شاستر وید ھکے کتّر وبھائی کرم کرو سنساری
پاکھنڈ میل چوکئی بھائی انتر میل بکاری

Man's inner purification can never be brought about by the study of the Vedas and Shastras. Then what is the use of reading such books ?

Again—

پڑھ پڑھ پنڈت منی تھکے ویدوں کا ابھیاس
ھرنام چت نہ آوے نہ نج گھر ہووے واس

Even great pundits and *munis* could not get a clear knowledge or any illumination of God, let alone their obtaining release and salvation, though they tired themselves with reading the Vedas.

Again he refers to the Vedas in his well known saying—

سادھ کی مہما وید نہ جانے چارون وید کہانی

On the Hindu doctrine of incarnation he speaks in no equivocal language when he says—

اتار نہ جانے انت پرمیشور پاربرہم بے انت

There is a prevalent belief among the ignorant that the Supreme Being incarnates himself in the form of man. How absurd and preposterous a notion! How can finite receive the Infinite.

In the case of Hindu gods and goddesses he is still more emphatic when he sings forth :—

دیوی دیوتا پوجے بھائی کیا مانگے کیا دے
برھما رشن مھیش نہ کوئی اور نہ دیسے ایکو سوئی

What's the use of worshipping idols ? What can they offer in reward ? It is absurd to put faith in Brahma, Vishnu and Mahesh. Worship the only One who alone can save you from the passions of the flesh and clean you of all impurities.

As to the idol worship of the Hindus, one can but read a free translation of the Quranic Verses in the Guru's verses—

ھندو موے بھولے اکتّھی جاہیں - نارد کھیا سے پوج کرائیں
اندھے گونگے اندھ اندھار - پاتھر پوجے مگدھ گوار
ارہ جے آپ ڈبے تم کہاں تارنھار

The Hindus have strayed away from the right path and have followed Satan. Those who worship idols are deaf, dumb, and benighted. How can they that cannot keep themselves afloat on water save others and carry them safe to the other shore.

The Guru has not even a good word for their peculiar mode of worship. He says—

سند میا تر پن کرے کا یتری بن ہر جبی د کھ پا یا

It is useless to follow that special mode of worship called Gaetri, for instead of bringing any peace, consolation and spiritual purification it brings only trouble and pain and is but a needless burden.

The above quotations are a sufficient and conclusive proof of the fact that Guru Nanak was anything but a Hindu, for there is no Hindu custom or belief of any importance that he has not found fault with or rejected altogether.

Now we turn our attention to the fact whether Guru Nanak after discarding Hindu religion adopted Islam or founded an eclectic system of his own. Now the first principle of Islam is the belief in the Unity of God and we have to see how far he goes along with Islam in his ideas about the Unity of God. It is needless on our part to state here the Muslim idea of the Unity of God for it is too well known to need any explanation. We shall content ourselves with quoting Guru Nanak's teachings about the same and shall try to show what a striking coincidence there is between the Islamic idea of Unity and Guru's teaching about it, so that one can say with truth that Nanak has only given the translation of the Quranic Verses in his own mother tongue. Says Guru Nanak in *Japji*—

ا ونکا رست نام - کرتا پرکھ - نربھو - نرویر ۔ اکال مورت ۔ اجنی سے
پھنگ گورپرشاد ۔ جپ آ دَ - سچ جگا دَ - ہے بھی سچ نانک ہوسی بھی سچ

He is one, the source of all, all-pure, free from fear and enmity, birth and death, and all-merciful. His name should be repeated. He it is who is true from eternity to eternity. He truly existed before the creation of this material world.

Further on Baba Nanak says—

دوسر کاہے سمرئے جمے تے مر جا
. . . . اکو سمرو نانکا جو جل تھل رہیا سما

We ought not to worship him who is subject to birth and decay, but him who manifests himself everywhere over land and water and who is free at the same time from the shackles of birth and death.

The second important Islamic thing is the creed or the oft-repeated formula of Islamic confession. Let us see what the great Guru has to say about it—

کلمہ : اک ڈکار یا - دوجا نا ہین کو
جو کہن نا پائی ٹے دوزخ جا رن سوئی

(pp. 172 Janam Sakhi by Bala) "کلمہ or creed is all sufficient for me. No other hymn is agreeable to me. Those who hold contrary views will be doomed to ever-lasting fire"

Further on Guru Nanak says—

پائی پڑھیو کلمہ ربدا محمد نال ملائے
ہویا معشوق خدا ئبدا ہویا تل الہی

"Repeat the holy creed which is associated with the name of Mohammad, because the recipient of this revelation was the beloved of God who in a way had sacrificed every thing including his self for the sacred divine cause or mission.

(See Janam Sakhi by Bhai Bala, p. 141.) Can a true and devoted follower of Nanak dare deny this sacred injunction of his holy master ? Again—

نفس ہوائی رکن الدین تس سی ہوئی مات
کلمہ اک یاد رکھہ اور نہ بہا کو بات

"Repeat nothing but Kalema (Islamic creed) because all selfish desires and passions are purged by this mere confession." (*Vide* Janam Sakhi by Bhai Bala, p. 220.)

If Guru Nanak had in any way been connected with Vedic Dharma he ought instead to have remarked that extinction of desire could be attained by performing Sandhia, havan (the throwing of clarified butter, etc., into sacred fire by way of an offering to the gods, accompanied by prayers or invocations) and Gayatri (mental repeating of a sacred verse from the Rig Veda). This behest of Guru throws a flood of light on his attitude towards Islamic creed.

The third cardinal point in Mohammedan religion is the performing of pilgrimage of Ka'aba. Every well-to-do Mohammedan is enjoined to perform this once at least in his life time.

In Nanak's day to undertake a journey for the said purpose involved a good deal of trouble and hardship, on account of the difficulties of roads, hurling times and personal dangers—to speak only of a few difficulties. But Nanak receives the divine revelation to proceed at once to Mecca. (*Vide* Janam Sakhi by Bhai Bala, p. 136.) Nanak pays no heed to the difficulties of the roads and seas. He at once resolves upon a pilgrimage to the holy places of Islam. With a sincerity and devotion peculiar to Nanak alone he performs it. One can only conceive of the times by the fact that by some Mohammedan Kings Mecca and Medina were used as places of exile where troublesome nobles and courtiers were frequently transported to undergo their terms of exile. Saying farewell to all that was to him dear and near, leaving behind him his young ones and their mother, in short bidding adieu to all worldly connections he made for Arabia, performed his pilgrimage of Ka'aba and resided there for a period of more than a year. Could it all happen without any sincerity and devotion? It passes our comprehension at least. That he observed Muslim prayers and fasts the record of his life furnishes a clear proof of. Notice for instance what he says in the Janam Sakhi, p. 143:—

"The supreme Ruler, Almighty God, says in the Holy Quran that those alone will be doomed to hell who do not make a public confession of the Islamic creed, nor do they observe solemnly the month of fasts, nor observe their five daily prayers. Such people are not living holy lives. They are slowly incurring the wrath of God. Indeed how can they who have strayed away from the path of righteousness observe their prayers. They have purposely brought themselves to such a pass. Heavenly meed is for those who are constant at their prayers, keep fasts and make public confession of their creed. Heavanly state of man is that in which he is given pure things to eat. As a matter of fact those who give up these Islamic practices, in fact close upon them avenues of pure life, and livelihood. On the day of Reckoning the true Muslims will not only not go to hell, but the doors of heaven shall be left ajar for them. The key to unlock the mystery of heavenly life is the creed, which is the essence of faith and the evidence of its firm establishment." Now in the face of such a clear and unmistakable evidence in support of Islam who is here so bold as to reject the sublimest truths. Think for a while how little the founder of Sikhism cared for the public opinion or communal and social censure and ostracism. He laid aside the mask and revealed the true nature of his faith in Verses that proceed directly from his heart. He exhorts the public and draws their attention to the fundamental doctrines of Islam. How bold and dauntless is he! How aptly has the poet conceived this fearless adherence to the truth when he says—

> They are slaves who will not choose,
> Hatred, scoffing, and abuse,
> Rather than in silence shrink.
> From the truth they needs must think;
> They are slaves who dare not be,
> In the right with two or three.

Bava Nanak's life is an instance in point. To the self same tune he sings in the Granth (p. 31, Mufid A'm Press edition), "clear the land of Act. Sow the seed of Truth. Water it with Righteousness. Become a reaper after the faith has been firmly established. Take heaven and hell as the result of thy deeds. Entertain not for a moment that you can attain union with Him with mere words of mouth; righteous deeds are necessary to this end. Pride not in the beauty or comeliness or wealth, for that will lead to thy ruin; for these things are not your own. Thy sins and thy frailties are but as the dirty mud. Thy heart is the frog in that slimy ooze. Alas, thou did not appreciate the value of the lotus that is blooming in thy heart. Who is the hovering beetle over it? Thy spiritual master who is ever giving you useful lessons which you never so much as cared to listen. To listen to or to speak aught but righteous words is to waste one's life. Alas, this heart is involved in these pleasures of the flesh. Only those are the favoured ones of God who worship Him alone and associate naught with Him, keep the thirty fasts and say their five daily prayers." Then the Guru concludes by saying that he and his fellow-creatures were but as travellers who were hurrying on and as such had no leisure to give an account of their actions, wealth or beliefs.

Then we come to his attachment to the Holy Book of Islam. He says :—

توریت انجیل زبور ترے پڑھ، سن ڈٹھے وید
رہی قرآن کتاب کلجگ میں پروار

He read the Bible, the gospels and the Psalms and other books of the prophets. He read the Vedas for himself and then heard it read and explained by others. The Quran was *par excellence* the only book of guidance"

Heaven had so purified his heart and refined his intellectual and spiritual powers that his keen insight at once realised and appreciated the fact that all those books were not free from human interpolations. A third or a fourth hand translation of the Bible and the Psalms had not left them in their original condition. Their pristine purity had suffered at the hands of cruel pruners and translators. The language of the Vedas is already dead. The number of those who can read the Vedas can be counted on fingers, taking the most hopeful view of the case. The explanation of the text is vouchsafed perhaps to none. Besides it has undergone material textual changes. The Holy Quran forms a strange contrast. Every word of it is proclaiming aloud the unity of God. That is why Guru Nanak has to say that in his time of spiritual decay and blindness, the only means of salvation lay in the Holy Quran. Further on he says in his Janam Sakhi :—

"That it was such a matchless storehouse of spiritual wisdom that to swear by it for worldly ends and motives would make the swearer fit to become the fuel of Hell. The Guru remarks that this is not his verdict but that of Prophet."

How greatly does he cherish the words of him whom he loves and reveres! Are we not then justified in calling him a Mussalman? Again he speaks of the holy Quran :—

تیئے حرف قرآن دے تیئے سیپارے کین
تس رچ پند نصیحتاں سن کر کرو یقین

"Thirty letters go to form the Quranic alphabet, and thirty again are the chapters of the holy book—which is an inexhaustible storehouse of illuminating and enlightening divine truths. People should not only listen to them but they should have perfect faith in them."

Then he exhorts his followers :

بدعت کو دور کر قدم شریعت راکھ
نیوں چل اگے سبد ے مندا کسے نہ آکھ

"By strict adherence to do the Law and acting up to its spirit one can keep himself clean of all heresy and vice. So the best way for one to follow is to cultivate humility and poorness in spirit and desist from speaking ill of others"

Now here is a question worth asking. What is *the law* referred to here ? Evidently, it is the Muslim Law, for the word *Shariat*, used by Guru Nanak was used only for the Muslim law and not for the Hindu law. He openly rejects and repudiates the Hindu practices and beliefs. He does not believe in the Vedas. He would not wear the sacred thread. He is dead against growing a pigtail. He ridicules and sneers at their performing of pilgrimages. In fact there is nothing Hinduistic that does not become a target for his scathing remarks. In this our Sikh brethren are at one with us that in no way and by no stretch of imagination could Baba Nanak be called a Hindu. He was anything but a Hindu. When he would have nothing to do with Hinduism, what on earth has the Hindu Law to do with him. So it is vain to expect that he referred here to the Hindu Law. Might it not then refer to the Sikh Law ? Of course it should, provided there be such a thing as Sikh Law in the world. But there is none. We may in the most friendly spirit invite the attention of our Sikh brethren to enlighten us on this point. Does the Ad Granth or the Janam Sakhi lay down any law ? Whom should we marry ? When does marriage become incestuous ? What are the obligations of a subject towards the State and *vice versa* ? How should we treat our kith and kin and those that are beyond the line of kinship ? What are the laws of worship and what is the code of laws to follow ? What is lawful and what is unlawful, forbidden and unclean ? We would be ready to concede everything if any Sikh scholar should establish a few of the points relating to law from the Great Granth. If the Granth cannot come to their aid, then surely it is established beyond the shadow of doubt that Guru Nanak was not raised to lay the foundation of a new religion. Then as to the question what law is referred to, it is palpably obvious that it could be no other than the Islamic Law as promulgated by the holy prophet of Arabia. For settling this we shall have recourse to the oldest Biography compiled by the Peter of Sikhism. On page 220 of the book the following couplet is ascribed to the Guru :—

تیئے حرف قرآن دے تیئے سیپارے کین
تس وچ پند نصیحتاں سن کر کرو یقین

The Koranic Alphabet contains thirty letters while the Koran itself is divided into thirty chapters. The book is an inexhaustible storehouse of useful and wholesome lesson. Listen and believe.

We have already referred the reader to some of the sayings of the Guru about the importance of Islamic creed. We will content ourselves with one more. He says :

The best way for subjugating one's evil self is the constant repetition of the creed. As to those who are defaulters in their prayers, Guru Nanak has not pleasant words to say.

لعنت بر سر تنہاں جو ترک نماز کرین
تھوڑا بھڈا کھٹیا ہتھو ہتھ گوین

"Accursed be the people who do not perform their prayers. They are quickly losing even that little which they earned."

These sayings conclusively prove that Islamic spirit and Islamic teaching had taken a strong hold of the Guru who would not or could not think of anything else, Islam being all in all for him. His heart was as it were purged of all dross and filled with a divine enlightenment. Before finishing this article it would not be improper if we briefly describe his pilgrimage to Mecca because that would solve most of the knotty problems. Everybody knows that Guru Nanak made a pilgrimage to the holy places of Islam and resided in Mecca for more than a year. Here are a few anecdotes about his career. In the Janam Sakhi we find it recorded that the Guru putting his fingers in his ears (Mohammedanwise) recited aloud the call to prayer when he was at Mecca.

Further on on page 207 of the same book and in Waram by Bhai Gurdasji it is written :

Nanak putting on the blue garment of a pilgrim, took up his abode in Mecca. Nothing but a constant repetition of the name of God was heard from his lips. In the same pilgrim garb he bowed his head on to the prayer-cloth spread on the ground whilst a staff and a water jug for ablution were lying by his side, so minutely did he follow the tradition of the prophet. Could there be a clearer proof? We are ready to correct ourselves and our mistakes of judgment. Would any one but put us on the right path! For the present it is beyond our power to conceive Bava Nanak in any other light but that of Islam. We do not know what more reliable authorities other than the Granth, Janam Sakhi by Bala and Waran by Bhai Gurdasji can we produce or are expected from as. One could say that extraordinary conditions made the Guru to act in an extraordinary manner. Whatever we may say about this view of Guru's sincerity, we can venture to multiply instances to this effect. In Waran by Bhai Gurdasji we find that when at Baghdad Guru did the same thing, for it says:

کن رج ا ،گیا ں پا ئے با بے د تی با نگ

The Guru paid a visit to Baghdad and encamped without the town. No other companion had he at the time save Mardana the bard, who was his life long friend and associate. With a loud sonorous and ringing voice the Guru recited the call to prayer which deeply affected the congregation.

These strange adventures of the Sikh Guru might be construed esotorically, by explaining away the terms Mecca, Kaaba, Haj, call to prayer, etc. for one could say that the language used is chapsodiral, and that metrical portions and verses, especially of the eastern poets, might not be taken in their literal sense—in this way explaining away all Moslem connections. We shall do well to quote here a few prose passages from reliable books on Sikh History composed by Sikhs themselves. Here is a quotation from "Tareekh Guru Khalsa" by Bhai Gyan Singh Ji Giyani which was but very lately published and is considered by the Sikhs as one of the most reliable books:

" The Guru disembarked at Jeddah. There to the east of Eve's tomb is a place associated with the Guru named after him as the precincts of the Indian Saint or Nanak Qalandar. While in Arabia the Guru ever kept the staff, the jug, the prayer carpets, the holy book, blue bedding and a woollen cap. Not only himself but he would insist upon his companions to do the same." Similarly on page 264 of the same book we find this saying of the Guru recorded :—

بابے جی نے اپنے ساتھیاں نوں آکھیا تسیں حاجی نہیں اس رستے وچ
مہر محبت اور خیرات کردے جائے تاں فیض پائیدا ہے جی حجت بازی
' اور مسخری کردے جائے تا حاجی نہیں ہوندا

"The Guru addressed his companions saying that his companions were not pilgrims in the true sense of the word. Only such benefited from the pilgrimage as showed love, affection, sympathy and charity in the way. One could never be a haji (pilgrim) if one, instead, persisted in buffonery and wild jokes." We have quoted these passages to absolve ourselves from the charge of misrepresenting, misconstruing or torturing the sense of the passage for want of true insight, that is constantly preferred against us. We are indeed proud in recalling that we have erred with learned Sikh expounders and the historians, if we have erred at all.

Our Leader's Letter to an Indian Chief.

AHMAD'S CLAIM TO PROPHETHOOD.

(Translated from Urdu.)

(Some time ago Hazrat Khalifatul-Maseeh II wrote a letter to a ruler of a State. On the receipt of this letter the said ruler has inquired about our faith concerning Hazrat Mirza Sahib, *i.e.*, whether he was an apostle of God or not. The reply which our Holy Leader has given is published for the benefit of our readers. The letter is addressed to the said ruler.—Editor.)

DEAR SIR,

Peace be upon you. I beg to acknowledge receipt of the letter which you have sent me in reply to the letter which I had written to H. H.* in which you have asked a question on a subject of vital importance. I could not send a reply to it earlier as the English Translation of the 1st Chapter of the Holy Quran was being prepared for the press and my personal attention to it was absolutely necessary. To-day having partly finished the work I have begun to write a reply to your letter.

You have asked me what our faith concerning the Promised Messiah (peace and blessings of God be upon him) is and whether we consider him as an apostle of God or not. Your letter has afforded me the greatest pleasure, inasmuch as it shows that instead of being neglected and consigned to the waste paper-basket, my letter has been read with due thought and consideration. I firmly believe that this correspondence must be productive of some good result for those whom God considers fit for accepting His guidance. To lead in the right path is the work of God. He alone knows who is fit for accepting the truth. Our duty does not extend beyond proclaiming the truth. But whenever any body deliberates upon the message of truth which is presented before him by any servant of God, then the proclaimer

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* We do not think it proper to disclose the name of this ruler at present.—Editor R. R.

experiences a very strong love for him and prays fervently for him as he, in a way, becomes his helper and supporter. Hence, when I received your letter, I fervently began to pray for H. H., because one who seeks after the truth becomes a means of raising a good many people from their lethargy, and by his example others too begin to listen to the call of the proclaimer. This is the first step which prepares a man for accepting the truth; for those who do not listen to a message can not accept it, and this attention on the part of the hearers brings down upon them the favours of God, and at last they become the possessors of guidance.

Now I come to the major point. As Hazrat Mirza Sahib claimed to be the Promised Messiah, we have to see what the faith of the Muslim world is concerning the Promised Messiah. Do they believe that he will be a prophet or not? After having settled this point, it would be easy for us to decide what we should consider Hazrat Mirza Sahib according to the common belief of the Muslims, and whether our faith concerning him is against the general belief or is quite in accordance with it.

Hence as we know that the majority of the different sects of Islam that are expecting the second advent of the Messiah, believe, and traditions also support them, that at the time of his second advent the Messiah will be a prophet, and that he will not be degraded from his prophethood. I think almost all the divines are agreed on this point and there is hardly any theologian who holds a contrary belief. Nawab Siddiq Hasan Khan in his book the Hujaj-ul-Karamah has also proved on the basis of traditions that at the time of his second advent, the Messiah will be a prophet, and Gabriel will also descend upon him with the Message of God. This view is also supported by the Holy Quran. It says:—

ان الله لا يغير ما بقوم حتى يغير وا ما با نفسهم

i.e., "Verily Allah does not change the condition of any people by taking away His blessings unless they lose all claim to them by their own misdeeds." It is also reported that once the apostle of God read with approbation the following line of the poet Labid:—

الا كل شيئى ما خلا الله با طل

'Beware, everything besides Allah is vain.'

Thereupon one of the companions read the next line :

وكل نعيم لا محالة زائل

i.e., "And every blessing is sure to pass away." The apostle of God, however, did not pay any heed to it, but when he repeated the line again and again, the Holy Prophet said, "God does not take away His blessings." In short, the Holy Quran and the traditions of the Prophet of God all go to prove that the blessings of God are not taken away ; but if any body renders himself unfit for them, this is a different matter. Hence, it is impossible that the Messiah should come a second time and the prophethood (which is the choicest of God's blessings) be taken away from him and it is not even to be imagined unless any grave misconduct has been proved against him to justify his degradation from his position as a prophet. But even the conception of the fact that a prophet is capable of misconduct, is a gross sin, and it is almost certain that the holder of such beliefs will gradually become an unbeliever. Those who accused Soloman of setting up equals to God have been designated as unbelievers in the Holy Quran, and Soloman has been exonerated in the following words وما كفر سليمان *i.e.*, "Solomon was not an unbeliever."

In short, it is a common belief of the Muslims that when the Messiah will come to this world, he will retain his rank of a prophet and Gabriel will descend upon him with the word of God. And it is but just that if Jesus again come to this world, he must come as a prophet, for it has been expressly mentioned both in the Holy Quran and the traditions that unless a man becomes guilty of any gross misconduct, the blessings of God are not taken away from him. Besides, the traditions very clearly call the expected Messiah as a prophet.

Hence, in the face of all these reasons, it would be incorrect to say that according to the general belief of the Muslims the meaning of our prophet's being خاتم النبيين (the Seal of the Prophet) is that no prophet would come after him, for in spite of their accepting the Holy Prophet as خاتم النبيين they are all agreed in expecting a prophet and the traditions too mention the advent of an apostle of God.

Such is the general belief of the Muslims ; now a few words as to the views of the Ahmadiyya Movement on this point'

So, be it known to you that we too like the ordinary Muslims believe that after the blessed lord Mohammad, Messiah was to come and that he was to be an apostle of God, but the difference in our belief and that of the ordinary Muslims is that according to the other sects of Islam the expected Messiah will be the same Jesus of Nazareth, while we believe that one of the Muslims, having distinguished himself by his perfect love for and obedience to our prophet was to attain the dignity of an apostle for the guidance of the world. If, on the other hand, we accept the other belief, then we would be guilty of showing disrespect to either of the two prophets, Mohammad and Jesus (may peace and the blessings of God be upon them). For, if we believe that Jesus after being degraded from his rank of a prophet, will come here in the capacity of an ordinary Muslim, then it would mean a grievous charge against his purity and capability. From this, it also follows that on the day of resurrections, Jesus will be raised as an ordinary follower, and not as a prophet, because on that day every man will be raised in the capacity in which he died, but this is against the authentic sayings of the Holy Prophet, which represent him as a prophet even in the next world. But on the other hand if we believe that Jesus, at his second, advent will come as a prophet, then it would mean the contempt of our Lord Mohammad, because Jesus attained prophethood direct and not through our prophet. Hence by his coming in the capacity of a prophet the title of our lord, *viz.*, the seal of prophets, will not remain intact and in the true sense Jesus will be the seal of the prophets and not our Lord. Therefore, the only difference between us and the other Muslims is that they by bringing an old prophet to this world for the second time declare the title of our lord as seal of the prophets to be null and void, while we believe that now none can attain nearness to God direct but only by perfectly obeying the laws of our lord Muhammad. Thus if a man gains prophethood by drawing upon himself the spiritual aid of our lord then he does not interfere with the lord's claim to being the seal of the prophets. For, whatever he gains he gets through our lord, as in fact his elevation is the elevation of his master, for example, the learuing of a pupil is the sign of the depth of the learning of the master, and an able pupil does not detract from, but adds to the honour of the preceptor.

In short, we and other sects of Islam are agreed upon this point that a prophet will come. But they say that after our lord there will come a prophet who will have gained the honor of prophethood direct and will have attained all his accomplishments without obedience to our lord. But we consider this belief to be a sin. In our opinion, after our lord, there can not appear on the face of this earth any prophet who has not obtained every thing through the master. For if we believe otherwise, we have not only to regard the Holy Prophet's title of 'the Seal of prophets' as null and void, but we shall also have to admit the indebtedness of our lord to this man, because on the corruption of the followers of our Lord, he will come to reform them and thus put our Lord under obligation and he will be in no way indebted to our Lord.

But, on the other hand, if there comes a man who has gained all his spiritual excellences through the Holy Prophet and has been sent for reforming the Muslims, then his advent will in no way be derogatory to the dignity of our Holy Prophet, for his reforms will be our Lord's reforms, and his work will be our Lord's work, he being no alien but of his kin. There is jealousy where there is strangeness and if there is no strangeness, there is no jealousy.

I think now it is clear to you that the difference between ourselves and the other sects of the Muslims does not relate to the fact whether there would come a prophet or not but it relates to the fact whether the expected prophet will be an Israelite prophet who will come a second time, or whether a new man will be raised with the rank of a prophet from among the followers of our Lord. And since, on the one hand, the traditions mention the advent of a prophet and, on the other hand, the second advent of an old prophet brings dishonour to our prophet therefore we believe the latter view to be correct. We believe, and God knows that we are right in believing that the, promised one who was called a prophet by the Lord Muhammad was to be a Moslem and one of the servants of our Lord. Islam does not require the help of the former Messiah (Jesus). In every age, on the other hand, the holy powers of our Lord make his obedient and faithful disciples fit for guiding the world. It was destined that in the latter ages there should be raised from among the Muslims a person who on account of his lofty deeds, should be known as the Promised Messiah and should attain the rank of prophethood. This promise of God has already been fulfilled, and the great man whom our Lord called by the name of *Ibn-i Meryam*, and whom he designated as a prophet, has already come to this world and through the grace of God, hundreds of thousands of people have accepted him and hundreds of thousands are quite ready to believe in him. It is the promise of God that upon his followers He will pour down his choicest blessings, great men will become his disciples and a time will come when rulers of the earth will seek blessings from his clothes, and as is the law of God, He will support him by powerful signs. Forty years ago God informed him, "A prophet came to this world but the world did not accept him. God, however will accept him and with powerful attacks will make his truth manifest." The words of God can not remain unfulfilled and it is certain that before the end of the world the promises of God will be realised and the truth of the prophecies of our master will be made clear. For, the promises of God and the prophecies of His prophets have never been proved to be false. His promises are true and His powers are endless. Whenever he intends to do anything, no power, however great it may be, can stay his hands, and change His intentions. But, this has already been the way with our Lord God that He makes his prophets appear like the new moon, which can only be seen by those men whose sight is very keen and whose eyes are free from defect.

But as time goes on their existence becomes clearer and clearer and at last the time comes when, except the hard-hearted, every body accepts him. But blessed is he who accepts the messengers of God at a time when they are still like the new moon, because they become heirs to the favours of God and the doors of knowledge are opened to them and they become the chosen and the distinguished servants of God. They become pleased with God and God becomes pleased with them. Therefore, it is the duty of the true believer that he should not delay in accepting till the whole world has recognised him, and should not be deceived from the fact that since a large number of persons have not accepted him, hence the claimant is false. Rather he should earnestly and faithfully seek the truth and if he is able to find out the truth, then none can be more fortunate than he. But if the claimant of the prophethood has been proved to be a liar, then the seeker after truth does not lose anything thereby but rather this action of his will be appreciated by God, and he will be included among those who whenever any cry is raised in the name of God do not look down upon it.

Now, I conclude my letter. But I hope that H. H. will try to get detailed information about the Ahmadiya movement and will allow some *Ulema* of our movement to attend H. H.'s Durbar, so that by hearing a detailed account of our movement, H. H. may be able to decide which way the truth lies. These *Ulema* may immediately be sent to H. H.'s capital as soon as H. H.'s wish is known. I herewith, send a printed pamphlet entitled as the 'Tuhfatul-Malook' which was written on the basis of a dream and was addressed to an Indian prince. In this book the whole account of our movement has been briefly given, and, if God wills, by the help of this book H. H. will find the greatest facility in getting necessary information about our movement. Along with this book, I send another book which throws considerable light on the question of prophethood. It will also clearly point out whether the *Ulema* and *Imams* of past ages have considered the appearance of prophet in this age possible or not. I hope you will kindly present these to H. H.

"And the end of our prayer is, Praise be to God."

MIRZA MAHMOOD AHMAD,
Khalifatul-Masih.

Some objections against Islam Refuted—II.

(A REPLY TO A WEST AFRICAN JOURNAL.)

After this Mr. Melville Jones again touches the question of the Fatherhood of God by instituting a comparison between the Islamic and the Christian ideas of worship. He says that while to a Muslim worship is a duty, to a Christian it is a privilege conferred by the Father upon the sons. We quite admit that to a Muslim worship is a duty but it is so only inasmuch as it is obligatory on every believer, and in this sense I do not see why it should appear objectionable in the eyes of a sane person. Mr. Melville Jones will agree with me when I say that worship is something which highly pleases God and appeases His wrath when it is kindled by some sin committed by us. This being the case our Christian brethren have no reason to feel proud if worship is a privilege conferred upon them by their heavenly father, for, we see, that one with whom worship is only a privilege and not a duty may cease to worship God when he lists and thus omit an act which is highly pleasing to Him. So, in fact, the Christians actually do. But the Muslims believe worship to be a duty enjoined upon them by God and thus they can not neglect worship without inwardly fearing the evil consequences of this sinful act. Now when the Muslims and the Christians agree in holding that worship is something good and that the neglect of it is a sin, can we not say that the Christian idea of worship encourages sin while the Muslim idea of the same wholly discourages it.

Moreover we see that worship purifies the heart of man and brings him nearer to the seat of God. Now if worship is only a privilege and not a duty, we are the losers and our God is not our true father, for He does not provide all possible means for the purification of our hearts. He has made worship only an optional thing. The God of Islam however is not such. He is the true father of the faithful and has most graciously made worship a duty for them, thus shutting upon them all doors of sin. A Christian can leave worship without offending God in the least but a Muslim cannot do so with impunity for with him worship is a bounden duty obligatory on him till his soul and body part. It should not therefore be understood that Muslim worship is a burdensome task imposed upon the faithful by God. It is in fact far from this. The following verse of the Holy Quran will bear testimony to the above —

ان الصلوٰة تنهى عن الفحشاء و المنكر

i.e., Prayer makes man able to shun evil as well as all such things as estrange man from his maker. From this it is clear that worship is enjoined by God for the good of man himself and not for any other purpose. May I ask the learned critic, now, whether under such circumstances it is not very good of God to make worship a duty for man? I expect to receive an affirmative answer.

The next remark of Mr. Melville Jones is that in the Islamic worship form is all in all while in the Christian worship spirit is everything. But in this remark too we clearly see the critic's entire ignorance of the Quran and the Islamic traditions. Surely form is an essential part of prayer as far as one can observe it, but it is not such a thing that there would be no prayer without it. A sick man can with impunity leave the prescribed form and say his prayers lying, nay he is rather commanded to leave the outward form of worship when its observance is likely to put him to some serious inconvenience. Besides this we see that though it is quite necessary for a Muslim to face the sacred Mosque at Mecca when saying his prayers yet this too may be dispensed with on certain occasions, *e.g.* when one is riding a horse or a camel or travelling in a railway train etc. These cases prove beyond any shadow of doubt that though form is not such a thing as may be neglected at pleasure yet it is not so essential as our friend the critic has represented it to be. Mr. Melville Jones commits one more serious mistake when he says that a Muslim worshipper has to repeat the prescribed words irrespective of the fact whether he understands them or not. Our friend is right in saying that the prescribed words must be repeated by every worshipper but he has very unkindly withheld the necessary remark that every Muslim is enjoined to learn the meaning of the Arabic words used in the Islamic prayers. Moreover we see that besides repeating the prescribed words in prayers a Muslim is also allowed nay almost enjoined to pray to God in his own language.

As to the question of the importance of spirit in the Islamic worship we may confidently remark that Christianity can stand no comparison with Islam in this respect. Islam follows the golden mean in all matters. While laying sufficient stress on the form of worship in order to insure unity over Muslim lands and to fill the faithful with deep emotional feelings by constantly reminding them of the form and the words used by the holy prophet in his daily prayers, Islam has not failed to emphasise the underlying principle of prayer. We find in the Quran words clearly expressive of the real purpose of worship. The Quran says—

ان الصلوة تنهى عن الفجشاء و المنكر

prayer enables man to shun all evils and vices. Elsewhere it says :—

ويل للمصلين الذين هم عن صلاتهم ساهون الذين هم يراءون

"Woe to those worshippers who are neglectful of (the true spirit of) their worship and who say their prayers for show." These words of the Holy Quran are more than sufficient to prove that Islam does lay very great stress on the spirit of worship. One does not help remarking here "How beautifully Islam enjoins the faithful to observe form on the one hand and on the other curses those whose prayers are only for show." Does not Islam follow the golden mean ?

(To be continued.)

MIRZA BASHIR AHMAD.

Conditions of Bai'at (Initiation into the Ahmadiyya Movement.)

The man who accepts *Baïat* should firmly make up his mind :—

Firstly, that up to the day of his death he will abstain from *Shirk*, *i.e.*, setting up equals to God.

Secondly, that he will keep away from falsehood, adultery, looking at women other than near relatives, cruelty, dishonesty, riot and rebellion, and, in short, every kind of evil : and will not allow himself to be subdued by his passions, however strong they may be.

Thirdly, that he will pray five times a day without fail, according to the commands of Allah and His Apostle, and to the best of his ability will try to offer his Tahajjud prayers (prayer of the latter part of the night), to invoke the blessings of God (Darud) upon His prophet, to ask pardon for his sins and the help of God; and remembering the blessings of God he will always praise Him.

Fourthly, that he will in no way harm God's creatures generally and Moslems particularly under the influence of his passions—neither with his hands, nor his tongue, nor by any other means.

Fifthly, that in every state of sorrow or pleasure, prosperity or adversity, felicity or misfortune, he will prove himself faithful to God and that in every condition he will accept the decree of God and in this way he will be ready to bear every kind of insult and pain. At the time of any misfortune he will never turn away from Him but rather he will advance further.

Sixthly, that he will not follow vulgar customs and will abstain from evil inclinations and that he will completely submit to the authority of the Holy Quran and that he will make the sayings of God and His Apostle the guiding principle of his life.

Seventhly, that he will fully give up pride and haughtiness and will pass days with humility, lowliness, courtesy and meekness.

Eighthly, he will consider religion, the dignity of religion and the well-being of Islam dearer than life, wealth and children and in short dearer than everything else.

Ninthly, that he will be for God's sake showing sympathy with the creatures of Allah and to the best of his power he will use his natural abilities for the welfare of God's creatures.

Tenthly, that he will establish a brotherhood with me (the Promised Messiah) on condition of obeying me in everything good and keep it up to the day of his death and this relationship will be of such a high order that its example will not be found in any worldly relationship either of blood relations or of servant and master.

The articles of faith of the Ahmadiyya Community.

1. God is one and nobody is or can be his co-sharer in His self, attributes, names or worship.

2. The Angels exist.

3. God has been sending from time immemorial his Apostles in every country and nation for the guidance of His creatures and we believe in every one of them whose names have been mentioned in the Holy Quran individually and in the rest collectively.

4. Our Book is the Holy Quran and our prophet is Mohammad (peace be upon him) and he is the seal of prophets.

5. The door of inspiration has always been and will always be open and no attribute of God ever becomes useless. As he used to hold communion with His good servants, so He does even now and will continue to do up to the end of the world.

6. This is our firm faith that divine decree *(taqdir)* as enunciated (or defined) by the Holy Quran is correct and that God listens to and accepts the prayers of His creatures and great deeds are achieved by means of prayer.

7. We believe in the rising of the human beings after their death and also we firmly believe that the Heaven and Hell as described by the Quran and the Traditions exist and that on the

day of Resurrection our prophet Mohammed will be the intercessor.

8. We firmly believe that the man about whom prophecies have been made by the old prophets under different names and of whom the Holy Quran speaks in the verse "He it is who raised a prophet among the Meccans ....and among others of them who have overtaken them" as the second advent of our Lord Mohammad and whom our Lord Mohammad calls Messiah the prophet and the Mahdi—(the man) is Hazrat Mirza Ghulam Ahmad of Qadian and besides him nobody is the Promised Messiah.

9. It is our firm belief that the Holy Quran is a perfect book and that no new law will be required till the day of Resurrection and that our Lord Mohammad possesses collectively all the qualities of all the prophets and that after him none can, far from gaining any spiritual eminence, even become a true believer except by complete obedience to him. We, not for a moment, believe that any old prophet will come to this place a second time, because in that we will have to admit some defect in the spiritual powers of our Lord Mohammad—but we believe among his followers Reformers have appeared and will continue to appear with spiritual knowledge of a very high order. Not only this, but a man can even gain prophethood by the help of our Lord Mohammad's spiritual powers. But no prophet with a new book or having been appointed direct will ever come; for in this case it would be an insult to the perfect prophethood of our Lord and this is the meaning of the seal of prophets and in this sense the Lord has on the one hand said "There is no prophet (*i.e.*, an independent prophet or a prophet with a new law) after me," and on the other hand has called the coming Messiah a prophet of God.

10. According to this we believe that a man—the Promised Messiah,—has gained prophethood in spite of his being a follower of our Lord. We believe in the miracles of the prophets which in the words of the Quran are called (signs of God) and this is our firm faith that God for the manifestation of His glory and for proving the truth of Apostles has been, through his servants, showing signs which are beyond the power of human beings.

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The duties of the Ahmadiyya Community.

The Ahmadiyya community is neither an Anjuman nor is it a religion. But the meaning of the Ahmadiyya movement is this that it is a body of Moslems that having recognised the Promised Messiah as a means of guidance have accepted the true Islam which was given to the world through our Lord Mohammad and who have accepted all the claims of the last messenger of God, *viz*, the Promised Messiah. Hence the obligations of the Ahmadis are the same as have been fixed by the Holy Quran for a Muslim and which have been sanctioned by the usage and practice of our Lord Mohammad and his Companions. Hence acting upon the laws of the Quran, the practices and Sayings of the Prophet is a distinct duty of every Ahmadi. But since Islam considers the proclamation of the truth as one of the important duties of a Muslim and rather it has been considered as one of the distinguishing feature of the Moslems that they ask the people to do good and prohibit from doing evil—a duty the performance of which made the Muslims so successful in the beginning, hence the Promised Messiah has laid much stress upon this point and has made it obligatory for the members of the Community that they should send a part of their income to Qadian for this purpose. This money is spent for the propagation of Islam on the lines fixed by the Promised Messiah. Hence every Ahmadi should make it a rule for himself to send a part of his income for the furtherance of the objects of the Movement. The amount of this contribution has not been fixed but left to be dertermined by the love and zeal of a man for the movement. Be the sum small or great, it is obligatory on every Ahmadi to help the movement with his mite. Some friends sprend 1/10th and even more of their income for the help of their religion.

The Management of the Ahmadia Movement.

As has been the custom of God from time immemorial that He starts a line of caliphs for looking after the welfare of the community which is prepared by the messengers of God, so in this age too he has started a line of caliphs. Withour it no progress is possible, for a disorganised body is incapable of performing anything great. Hence for the purpose of keeping the community united, and for using its potentialities collectively for the welfare of Islam a line of caliphs has been started. This is our firm conviction, as it is also mentioned in chapter xxiv, 55, that caliphs are appointed by God. Hence it is the duty of every Ahmadi as long as it pleases God to favour us with this blessing, to accept the Baiat of the caliphs one after another.

All the new converts should also take the Baiat of the caliphs, or his representatives. But if any man for any reason cannot personally come to Qadian he may also take the Baiat by means of a letter. At present there are 2 Anjumans—(*a*) Sadr-Anjuman Ahmadiya, (*b*) Anjumane Traqqie Islam,—under the Khalifatul Masih for carrying on the work of the movement. The Sadr-Anjuman Ahmadiya according to the instructions of the Promised Messiah and in consultation with the Khalifatul Masih looks after the executive and educational necessities of the Community. Among some of the most important duties of this Anjuman is looking after the comforts of the guests who come to Qadian, maintaining schools for the secular and religious instruction of the community, carrying out the instructions contained in the Will of the Promised Messiah and conducting the Review of Religions. But as the propagation of Islam requires special attention, hence the Anjumane Taraqqie Islam busies itself with this work. Those friends who send their contributions generally point out how much is to be given to the Sadr-Anjuman and how much is to be allotted to the Taraqqie Islam. As *zakat* (legal alms) should be kept in the Bait-ul-Mal (the Treasury) so everyone on whom zakat is compulsory sends it to Qadian. It is collected by the Anjamane Taraqqie Islam and spent according to the instructions of the caliph. As it is necessary for the improvement of the movement to keep in touch with the centre, hence according to the instructions of the Promised Messiah an Annual Gathering of the Community is held by the end of the month of December every year. This gathering is attended by the members of the community from every part of the country. In these meetings means are devised for strengthening the faith of the Ahmadiyya community enlarging its mission work. This should be attended by every member of the Community. Besides, friends should also from time to time try to come to Qadian and should write letters to the Khalifatul Masih (successor to the Promised Messiah) every now and then for in this way the Khalifatual Masih feels an inclination to pray for the writer, and besides the welfare of the different members of the Community also becomes known. The first Khalifa of the Promised Messiah was the late Hazrat Maulavi Nooruddin Sahib and the present Khalifa is Hazrat Mirza Bashiruddin Mahmud Ahmad Saheb.

Some Instructions for the new Ahmadis.

Since the Promised Messiah was a messenger of God and the denying of the Apostles of God is a dangerous boldness and deprives a man of faith hence according to the Quran, the Traditions of the seal of prophets and the sayings of the Promised Messiah, it is the duty of every Ahmadi that he should pray under the leadership of Ahmadi Imams only. But in those places where Ahmadi Imams can not be found, he should offer his prayers alone and should pray to God to give him a Jamaat or Society of his own, because a true believe can never remain alone. Similarly, it has been prohibited that Ahmadis should give their daughters in marriage to non-Ahmadis, for wives are generally influenced by their husbands and thus it is making a soul apostate. Likewise, Ahmadis should not attend the funeral service of non-Ahmadis, for it would amount to interceding with God for a man who has proved himself an enemy by denying and opposing the Promised Messiah.

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Form for Initiation into the Ahmadiyya Movement.

To

HAZRAT KHALIFATUL MASIH II
MIRZA BASHIR-UDDIN MAHMUD AHMUD SAHIB.

MOST REVEREND SIR,

Peace be with you. I have gone through the conditions of *Baiat*, the Articles of Faith, the duties of Ahmadis and General Instructions, and have accepted them. I having filled up the annexed form send it to you and pray that my *Bai'at* may be accepted.

I bear witness that there is no God but God. He is one having no partner and Mohammad is the servant and messenger of God.

I son of enter the Ahmadiyya Movement at the hands of *Mahmud* and ask pardon for all my sins. In future I will try my best to guard myself against all kinds of sins. I will never set up equals to God and will give precedence to my religion before all worldly considerations. I will try my best to act upon all the laws of Islam. I will always try to learn, teach or hear the Holy Quran and the Traditions. I will consider the propagation of Islam as the first of my duties. I will obey you in everything good that you will tell me. I consider our Lord Mohammad (peace be upon him) to be the seal of prophets and believe in all the claims of the Promised Messiah—

استغفر الله ربی من کل ذنب و اتوب الیه - استغفر الله ربی من کل ذنب و اتوب الیه

I beg pardon from Allah, my Lord for all my sins and turn to Him. I beg pardon from Allah my Lord and turn to Him.

رب انی ظلمت نفسی و اعترفت بذنبی فاغفرلی ذنوبی فانہ لا یغفر الذنوب الا انت

اس عبارت کو تین دفعہ لکھا جاوے

O my Lord I have wronged my soul and I confess all my sins. Pray forgive my sins and there is no forgiver except Thee.

(The last two lines to be written thrice.)

Amen! Amen!

Signature
Address

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e Germ
full Parlian
Empire.

Compiled
1999-2000